DOCUMENT RESUME

ED 110 628 95 CE 004 403

TITLE Adult Education Training Handbook for Cultural Awareness.
INSTITUTION BLK Group, Inc., Washington, D.C.
SPONS AGENCY Bureau of Occupational and Adult Education (DHEW/OE), Washington, D.C.
PUB DATE May 75
NOTE 106p.; Text is on gold paper and may reproduce poorly

EDRS PRICE MF-$0.76 HC-$5.70 Plus Postage
DESCRIPTORS Adult Education; *Adult Educators; Audiovisual Aids; Audiovisual Instruction; Cross Cultural Training; *Cultural Awareness; Culture Conflict; Curriculum Planning; Guidelines; Program Design; *Program Planning; Stereotypes; Teacher Education; *Teacher Workshops; Training Objectives; *Training Techniques

ABSTRACT

The handbook provides a framework for planning and conducting a cultural awareness training program for adult education personnel. There is consideration of the problems of: training goals and objectives; design of the instructional program; determination of physical requirements; coordination with administration, personnel, and budget; preparation, coordination, and approval of a training memorandum; and planning, supervision, evaluation, and follow-up of the training effort. There is a detailed outline of a three-day program in cultural awareness; the outline includes short lectures and audiovisual materials that deal with the topics: cultural awareness in America, stereotyping, implications of culture for adult education, culture conflict and curriculum, spaces between people, cross-cultural communication, and getting in touch with feelings. The outline also includes instructional suggestions, lists of materials needed, and recommended readings. Approximately two-thirds of the handbook is devoted to the following appendixes: suggested material for a training notebook, suggested material to be distributed at an adult educators' workshop, an annotated bibliography of both printed and audiovisual materials related to cultural awareness, and a guide to the effective use of audiovisual materials. (PR)

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ADULT EDUCATION TRAINING HANDBOO

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ADULT EDUCATION TRAINING HANDBOOK

FOR

CULTURAL AWARENESS

May 1975

Occupational and Adult Education Branch
U.S. Office of Education
DEPARTMENT OF HEALTH, EDUCATION, AND WELFARE

BEST COPY AVAILABLE

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PREFACE

This handbook provides a basic framework for planning and conducting a Cultural Awareness training program for Adult Education (AE) Personnel. Planning is important to effective training, but careful supervision is even more important. A simple plan effectively executed is better than a complicated one. Our discussion of planning for training includes two areas: the training plan; and feedback, evaluation and follow-up.

The handbook includes two basic sections. Essentially, the first section is a guide for training in Cultural Awareness. It includes a detailed training design and related exercises. The second section is the appendix which contains materials for the workshop notebooks, a bibliography, and guidelines for selecting audio-visuals for use in training.

I. THE TRAINING PLAN

The training plan should include consideration of:

1. training goals and objectives;
2. design of the instructional program;
3. determination of physical requirements for training;
4. coordination with administration, personnel and budget;
5. preparation, coordination and approval of a training memorandum; and
6. planning, supervision, evaluation and follow-up of the training effort.

The most important aspects of a training program are the analysis of goals and objectives, the design of a flexible program tailored to the facilities available, and the constant use of feedback to sharpen and strengthen the program. In the following paragraphs, the steps to be used in preparing a training program are described.

A. DETERMINE GOALS AND OBJECTIVES

1. Begin by analyzing the need for training. Determine what conditions give rise to the need for training, the specific topic areas in which training is needed, and the kind of training, (e.g. information or practical application) that is indicated. Reports of evaluation as well as program reviews identifying training needs are useful in determining training needs.

2. Identify the target trainee group. Training may be required for specific program or occupational areas. It may be needed by AE program directors, counselors, or teachers to improve interviewing, counseling and teaching skills. It will help to focus on individual groups of trainees for specific elements of the training plan. Even though diverse groups may attend training, it is preferable to tailor lessons toward those groups rather than to aim at a general audience.

3. Determine training objectives. The training objectives should be specified, i.e., written out, for each target group. It is important to be concise and direct in order to focus on individual lessons. Objectives should be in the form:

> "To train group (X) in (Y) procedures, so they can accomplish (Z) tasks.)

4. Determine the time needed. The time required will depend upon the training objectives, preparation and background of the trainee group, and level of proficiency desired. It is important to determine the time required and available early in planning. Often there have to be limitations to the scope of training because of the time and availability of trainees and/or facilities.

5. Describe the results to be achieved. In this step, describe the kinds of tasks to be performed (improved) as a result of training and describe the levels of proficiency to be attained. Tasks and levels of proficiency will vary by trainee target group.

B. DEVELOP THE TRAINING DESIGN

1. Develop the training program. This is a series of activities with specific objectives and target trainee groups. Each activity in the program of instruction should contain the topic areas to be covered, method of instruction, facilities, training aids and time required for completion.

2. Schedule individual training activities. Indicate the time of day and the place where each individual training activity will take place. Considerable effort may be required to fit content, training method, time and facilities together.

3. The training design should also include consideration of the following:

a. Feed-back sessions. Participants should be provided the opportunity to comment on the training content and methods as well as suggest additions, deletions and improvements. Daily feedback sessions are often useful, they also help sustain participant motivation.

b. Evaluation. A method for evaluating the training program should be determined in advance. The results of feedback sessions should be analyzed, together with course evaluation forms. If possible, participants should be contacted after they have been back on the job for a month or so for additional information on the utility of the training program.

c. Follow-up. Analysis of feed-back and evaluation may indicate the need for follow-up training to emphasize key points, or to address new areas of concern not covered in the original training session. Follow-up or follow-through training is different from refresher or recycled training in that the former addresses new topic areas or new procedures.

C. DETERMINE PHYSICAL REQUIREMENTS

After analyzing needs, determining goals, and developing the training design, requirements for the personnel, materials and facilities should be considered.

1. Training facilities. The need for conference rooms, and equipment are determined by each activity as well as the training methods used. It is often useful to divide participants into smaller groups for discussions. If possible, facilities should be planned in advance to accommodate such groupings. Rooms should be well-lighted, ventilated and comfortable. They should also be arranged so that visual aids are easily seen, and handouts can be readily distributed. Additionally, meeting areas should be free of noise and distractions. If special equipment is needed, the room should be adapted to it. Finally, the location and condition of electrical outlets should be checked in advance.

2. Trainers. Trainers should be selected for their knowledge of the subject area as well as for their competence in training techniques. Trainers should encourage participation, using the resources in the group and developing points through discussion.

3. Participants. Participants should be selected from the target population or populations. Participant availability is a critical consideration. If possible, they should be assembled in peer groups with comparable expertise in related areas. It is desirable to train participants in an isolated setting to avoid the usual distractions. Travel arrangements and accommodations in conjunction with facility requirements are important considerations in scheduling the training and selecting a site.

4. Training aids. The requirement for training aids should be determined early since their development may be time-consuming. Aids should not be unnecessarily elaborate, but they should be neat and tailored to the training. Flip charts and graphs for over-head projectors are rather easily prepared. Video-tapes for role-playing and demonstrations require more time for preparation and elaborate equipment. Films and audio-visual packages sufficiently relevant to the training goals may be available.

D. COORDINATE PLANS WITH APPROPRIATE AE PERSONNEL

As soon as plans for training are reasonably well-developed, coordinate plans with appropriate AE personnel to determine the availability of participants, travel and per diem expense requirements, and the availability of the facility. The program training

coordinator or designated person will be a good source of advice and suggestions, and should also be able to assume much of the responsibility for administrative details concerned with training. He may assume part of the training responsibility if, for instance, there is a session on training methods.

E. PREPARE AND COORDINATE A DRAFT TRAINING MEMORANDUM

With the assistance of the training coordinator, prepare a draft training memorandum, describing the need for training, objectives, schedule, preliminary site, participants and trainers. Include details as to travel, accommodations and expenses. If possible, develop a budget for training. Coordinate the training memorandum with the related program staff and other staff. Request that they review the training plans and indicate their comments to you by a specific date.

F. SUPERVISE CONDUCT OF TRAINING

It is now necessary to attend to the details of preparation and supervision that will distinguish a truly effective training program. Trainers must be selected and assigned. Alternate or back-up trainers should be assigned to assist and assume the leadership, if an emergency arises. Training aids and training materials must be prepared, published, arranged in the proper order and checked. Arrangements must also be made to receive and register participants, and arrange transportation and accommodations, if necessary. Additionally, the final schedule must be prepared, training aids and materials must be completed. During the training, the activities should be monitored to ensure that trainees are receptive to the content and method and are actively participating in training. Feedback sessions should be conducted periodically to receive reactions and suggestions. At the completion of the program, conduct an evaluation.

II. FEEDBACK, EVALUATION, AND FOLLOW-UP

A. EVALUATION

Immediately after training, analyze the feedback you have received from the participants. This should include an analysis of the evaluation forms. Prepare a memorandum of reactions and recommended changes to the training program. Make a report to the staff outlining objectives that were achieved and areas that need further attention. After participants return home, circulate a questionnaire

or survey form, requesting comments on the relevance of specific aspects of the training program. Analyze comments and make additional notes for revisions in the training.

B. FOLLOW-UP AND FOLLOW THROUGH

1. Where possible visit programs to observe the results of training and identify areas that might be improved by additional training.

2. Schedule follow-up training in new areas and refresher training at intervals to maintain levels of proficiency.

3. Analyze the impact of the training on the overall program.

III. ORIENTATION TO TRAINING DESIGN

The training design is developed in outline form to provide the trainer with a simple yet comprehensive picture of the total training package. Training instructions and lecturettes are included in the same outline. Each activity is preceded by instructions for materials needed during the activity and recommended reading of articles and reprints which are located in the Appendix. Specific objectives for each activity are listed at the end of each set of instructions and lecturettes.

Although a training format and schedule are suggested, the design is flexible and the trainer should determine which activities and in what sequence the activities should be presented. Specific audio-visual resources are suggested, however, a very comprehensive annotated listing of additional audio-visual materials is located in the Appendix.

A history of suggested materials that should be contained in participants' workshop notebooks is also located in the Appendix.

DAY I

Materials Needed:
Flip chart
Felt pen
Name tags

Recommended Reading:
Learning How To Learn

I. Orientation (approx. 45 minutes)

A. Discuss the development and overall OBJECTIVES of the AE Training Project.

1. On December 14, 1973 the Federal Register listed an Adult Education program for cultural and ethnic understanding as a priority for fiscal year 1974 for the Department of Health, Education and Welfare, U.S. Office of Education. The regulation emphasized the need to "sensitize teachers and administrators to the needs and values of culturally and ethnically different adults."

2. This training design was developed over a 12 month period. An initial needs assessment was conducted with staff development personnel and policy boards in Regions V, VI, VII, VIII, IX, and X.

3. The design was pretested with a select group of adult education personnel prior to delivery in each region.

4. A wide range of AE personnel including teachers, counselors, and teacher-trainers have participated in cultural awareness training workshops held in the regions.

5. The success of Adult Education programs is not solely dependent on the program content or the abilities of Adult Education staff and instructors; it is also dependent also on the staff's ability to communicate with, and relate to the students.

6. Awareness of self, including attitudes and feelings, and the impact of behavior on others can contribute to the Adult Education staff effectiveness.

7. AE personnel who work with people from different cultural and ethnic backgrounds can improve their effectiveness in these relationships if they are aware of the differences and experiences which motivate behavior.

8. A training program which provides a level of awareness of cultural and ethnic differences, and increases awareness of the impact of attitudes and feelings on behavior will benefit individual Adult Education staff. Such training will also contribute to program effectiveness.

9. The training workshop is designed to:

   a. contribute to a better understanding of cultural and ethnic differences;

   b. increase staff awareness of the impact of values, attitudes and resultant behavior on others; and

   c. prepare staff development personnel and state and local administrators to transfer skills and knowledge gained to local Adult Education instructors and counselors.

B. Discuss program flow and specific objectives of program activities.

   1. Review with participants the training agenda, indicating any changes in program activities or scheduling.

   2. Review with participants the OBJECTIVES that are listed in the program agenda. Ask them to read the OBJECTIVES and ask any questions or make any comments that are relevant to the OBJECTIVES.

C. Introduce training staff (or have staff introduce themselves).

   1. Introductions should be informal, but include

information relative to trainers' qualifications to work with this project.

2. Explain that participants will also be asked to introduce themselves later in the program, but in a more unique and interesting manner.

D. Questions and comments re: overall program.

Objectives of Activity

- To inform program participants of the purpose of training.

- To facilitate understanding of program design.

Behavioral Objective

- To enable participants to have a better understanding of the training design and participate actively in the workshop.

* * * * * *

Materials Needed:
Flip Chart
Felt Pen

Recommended Reading:
Dark Ghetto
Beyond the Melting Pot
- Revisited

II. Lecturette (approx. 60 minutes)

"CULTURAL AWARENESS IN AMERICA"

A. What is culture?

1. Ask the participants to respond to the above question using flip chart to list key words which they identify in the discussion.

2. This discussion may continue from 15 - 30 minutes, depending on interest and diversity of opinion.

3. Summarize discussion: Culture is the sum total of man. Use examples from previous discussion to illustrate the totality of culture.

4. Refer participants to definitions of culture listed in their notebooks and emphasize key words:

   a. Accumulated

   b. Learned

   c. Transmitted

B. Define key cultural terms

1. MICRO-CULTURES

Ethnic minority cultures (usually referred to as sub-cultures) which exist within the dominant Anglo-Saxon culture in America. Almost always are forced to take a backseat to the dominant culture and adapt to the systems and institutions of the dominant culture.

2. ENCULTURATION

The process of becoming a member of a culture

- learning the values, beliefs, traditions, language and behavior of a culture. This process begins in early childhood and often at birth.

3. ACCULTURATION

The process that occurs when members of a culture are exposed to another culture and influenced by it. Beliefs, customs, behavior, etc. are modified or changed.

4. ASSIMILATION

The process that occurs when members of one culture completely reject their cultural lifestyle and adopt the lifestyle of another culture -- accepting new values, attitudes, behaviors, even language.

5. ETHNOCENTRISM

The tendency to view people unconsciously by using one's own group and one's own customs as the standards for all judgements. The members of a culture place their racial, ethnic, or social group at the center of the universe and rate all others accordingly. Their culture is the BEST, and cultures which are most similar are favored.

6. CULTURE SHOCK

The experiences of being enculturated in one culture and then being thrown into another where values, attitudes, customs, behavior, and often language are very different.

7. STEREOTYPES

Attitudinal sets in which we assign attributes to others solely on the basis of the class or ethnic group to which a person belongs. Stereotyping might lead us to believe for example, that all Irish are quick-tempered and red headed, that all Japanese are short and sly, that all Jews are shrewd and grasping, that all Blacks are superstitious and lazy.

C. Micro-Cultures in America

1. With all of our prosperity, sophistication, and democratic ideals -- America has not been very supportive of our micro-cultures.

2. In fact, the basic socio-political structure of America supports a system of roles and statuses that feeds prejudice and discrimination.

3. This includes not only the ethnic minorities, but women, old people, the handicapped, and poor people.

4. The culturally different, however, have suffered to the greatest extent because of their visibility and language barriers.

5. As in any other culture, attitudes of racism and intolerance of cultural diversity are learned and transmitted in American culture.

6. For many of us, these attitudes and values have been internalized and "frozen" into our thought patterns and translated into behavior.

7. If we accept as a basic premise that cultural attitudes are in fact "frozen" into our thought patterns and behavior, how do we "unlearn".

8. A model for cross-cultural learning has been suggested in 3 phases. (See "Learning How To Learn" for explanation.)

   a. Unfreezing

   b. Moving

   c. Refreezing

(Note: Lecture material should be presented in a manner that allows for participants to ask questions and make comments throughout the presentation rather than at the end.)

Objectives of Activity

- To develop a common base of understanding cultural awareness for all participants.

- To identify major cultural patterns in America.

- To define cultural terminology that will be used in the training workshop.

Behavioral Objective

- To enable participants to identify the components of culture and to define cultural terminology.

III. Cross-Cultural Introductions (approx. 30 minutes)

A. Ask each participant to consider the discussion on culture and think for a minute of a personal experience in

a culturally different environment or an experience with a person from a different culture. Ask each participant to share his/her cross-cultural experience during participant introductions. The format is the following:

1. Name
2. Job responsibility
3. Cross-cultural experience
4. Expectations from the workshop

B. This activity can include the total group for up to 25 persons. If the number of participants far exceeds 25, the participants should be divided into two groups in different rooms.

C. The trainer should summarize the experience with the following points:

1. Very few people have not been exposed to different cultures.
2. All people are affected by, and accept cross-cultural experiences in a different way, that is unique to each individual.
3. Cross-cultural experiences impress us both negatively and positively.
4. Our attitudes and prejudices are influenced by our cross-cultural experiences.

Objectives of Activity

- To create an open, informal climate for learning.
- To help parficipants feel free to participate.
- To begin to build a group.
- To share the common experience of cross-cultural interaction.
- To establish learning expectations.

Behavioral Objective

- To enable participants to feel comfortable in a new group and to share cross-cultural experiences as a common base for subsequent training activities.

* * * * * *

Materials Needed:
Film strip
Projector

IV. Filmstrip (approx. 25 minutes)

"STEREOTYPING"

A. This filmstrip illustrates the influence of cultural values and attitudes on interpersonal behavior.

B. The filmstrip is also used as an introduction to the next activity.

(Note: The filmstrip, "Stereotyping" is available from:

Sunburst Communications
Pound Ridge, New York 10676)

C. An alternative film may be substituted, if it is appropriate and accomplishes the objectives stated below.

Objectives of Activity

- To illustrate how attitudes and values influence behavior in cross-cultural relations.

Behavioral Objective

- To enable participants to recognize how cultural attitudes and values are translated into behavior.

* * * * * *

Materials Needed:
C A A Questionnaires
Pencils or pens

V. Cultural Awareness Assessment (CAA) Questionnaire (approx. 90 minutes)

A. The participants are divided into small groups (ideally 6 - 10). Each group should be assigned a trainer.

B. Each participant will be asked to complete the CAA questionnaire in the small group setting. (approx. 10 minutes)

C. After the questionnaires are completed, the group should discuss their answers with special attention to cultural attitudes and values that reflect prejudice (positive and negative), stereotyping, ethnocentrism, and social perceptions.

D. The trainer has responsibility for creating an open, sharing environment; for encouraging participation; for motivating and stimulating in-depth discussion of each question that is dealt with; for integrating and relating the total experience to the role of the adult educator.

(Note: Frequently, time limits discussion to only 5 - 7 questions; therefore it is not necessary to discuss questions in the order that they are listed.)

Objectives of Activity

- To identify and analyze common values and attitudes that inhibit or facilitate cross-cultural interaction.

- To help participants identify and analyze personal attitudes and values that might inhibit or facilitate cross-cultural interaction.

Behavioral Objective

- To enable participants to recognize societal values and attitudes that are culturally biased and to identify personal values and attitudes that might inhibit or facilitate cross-cultural interaction.

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Materials Needed:
- Flip Chart
Felt Pen

Recommended Reading:
Adults As Learners

VI. Lecturette (approx. 60 minutes)

"IMPLICATIONS OF CULTURE FOR ADULT EDUCATION"

A. Practically every educational system in this country with a mixed population has experienced some form of racial or cultural conflict.

Why?

(Ask participants for their ideas and list on blackboard or newsprint.)

B. If we were to put your reasons into two major categories, we could talk about sins of commission or omission:

1. racist or separatist attitudes in our schools.

2. lack of recognition or indifference to cultural pluralism in our society and our schools.

Both have serious implications for effective teaching and learning.

C. In one situation, ethnic minorities are overtly discriminated against through:

1. separate and inferior education

2. destructive teacher attitudes

3. unfair grading and evaluation systems

D. In the other situation, they experience:

1. ethnic bias in books and materials

2. ridicule of values and beliefs

3. irrelevant curriculum

4. loss of identity

5. frustration and confusion

E. In recent years, both sins have created a great deal of conflict in the educational setting:

1. Theoretically, we have accepted America as the Great "Melting Pot", but pluralism in American education has received little support and remains for the most part an ideal.

2. In fact, American education has in some instances played a major role in stereotyping and denigrating the culturally different.

3. David Tyrack, in a study of cultural diversion in education interviewed one woman who told him about her children:

> "All they learn is to despise us and themselves."

F. Research of culture conflict in schools has suggested that ethnic-minority students are being asked to make a choice between their own cultural group and that of white middle class America in order to win success within the present educational system.

1. For many students, this practice has resulted in low motivation, low performance, and high frustration.

2. Those who do not make the "right" choice DROP OUT!!

G. We have been talking about the implications of culture for education in general. But what about adult education?

1. Would culture be even more significant for the adult learner? In what way? (Ask participants for reactions.)

2. In summary, what we are really saying is that the adult learner brings with him a "lifestyle" -- years of experience of living and feeling and being what he is within his own culture.

3. He brings with him a unique background, knowledge, skills, attitudes, values, personality, hopes, fears, and responsibilities.

4. All of these things must be considered in the process of recruiting and motivating the student who comes to an adult education program.

H. It is appropriate to borrow some valuable principles from the field of social work in planning for effective educational programs for the culturally different and educationally disadvantaged.

1. "We must start where the client is."

2. "We must accept the client for what he is."

3. "We must respect the client as an individual with worth, dignity, and potential."

I. It is equally important to consider the student as the focal point in developing teaching/learning process and content.

The effective teacher will ask:

1. What does he bring? positive/negative?

2. What can he contribute?

3. What does he expect?

(Ask participants to suggest possible answers to 1, 2, 3 - discuss.)

J. The rationale for the considerations we have just discussed is that this approach provides the opportunity for the student to participate in setting learning goals and also participate in the teaching/learning process -- both of which result in improved teaching and learning.

K. Finally, the teacher must be able to respond to the personal goals of the adult learner - goals which are influenced by his cultural orientation. In relation to personal goals, the literature identifies four major concerns of the adult learner:

1. Will I learn useful things?

2. Will I experience satisfaction?

3. Will I be able to learn?

4. Will I be allowed to keep my identity and self-respect?

L. It is also very important to stress the role of the teacher as a key element in meeting the special needs of the culturally different students:

1. The teacher designs and controls the teaching/learning environment, process, and content.

2. His or her motivation, interest, creativity and willingness to plan for the student will determine to a great extent how successful the student is as a learner.

3. The motivation of the teacher is influenced significantly by his or her own values and attitudes about their students.

4. A teacher who respects and appreciates cultural diversity will make that special effort to understand the students' cultural experiences and to use them in the teaching/learning process.

5. One who does not respect and appreciate cultural diversity will simply say, "They're all just alike - dumb and lazy."

* * * * * *

DAY II

Materials Needed:
Ethnic Cultural Understanding Survey
Pencil or Pens

VII. Ethnic-Cultural Understanding Survey (approx. 60 minutes)

A. Participants will be divided into small groups (ideally 6 - 10) and assigned a trainer and meeting area.

B. Within the small groups, each participant will be asked to complete the survey individually, before the group is asked to share their thinking in small group discussions.

C. Each group should select a recorder, who will summarize their discussion during the total group feedback session.

Objectives of Activity

- To help participants relate ethnic-cultural issues specifically to effective performance in the educational setting.

- To identify barriers to ethnic-cultural understanding in the educational setting.

Behavioral Objectives

- To enable participants to identify cultural factors that affect performance in the classroom and to enable participants to recognize problems inherent in promoting ethnic-cultural understanding in the teaching/learning environment.

* * * * * *

VIII. Feedback Session (approx. 60 minutes)

A. Recorders from each small group will report back to total group assembled.

B. Questions and discussion.

C. Specific recommendations.

Objectives of Activity

- To share thinking and feeling regarding cultural issues in the educational setting.

- To develop specific recommendations for promoting ethnic-cultural understanding in the educational setting.

- To project desired behavior change for teaching personnel.

Behavioral Objective

- To enable participants to identify specific methods for promoting ethnic-cultural understanding in the educational environment.

* * * * * *

Materials Needed:
Flip Chart
Felt Pen

Recommended Reading:
Cultural Conflict and
Traditional Curriculum

IX. Lecturette (approx. 45 minutes)

"CULTURE CONFLICT AND CURRICULUM"

A. We have already made the point that although America is a pluralistic society, it is not sufficiently represented in our educational system.

1. For the most part, curriculum does not reflect cultural diversity and instructional materials reject strong ethnic biases.

2. It is not feasible or educationally sound to develop one curriculum design for Blacks, one for Indians, one for Asians and so on, because even within micro-cultures, there are mini-micro cultures.

3. Blacks from Harlem are different from Blacks from Mississippi or the West Indies.

4. LaDonna Harris has stated that if there are 68 tribes of Indians, there are 68 cultures.

B. Such a basic understanding leads us to knowledge that basic guidelines for developing relevant cultural curriculum should be made available to teachers, but the major responsibilities for breathing life into the classroom rests with the teacher.

1. Relevant cultural curriculum begins with teachers and administrators who are culturally aware and respect and appreciate cultural diversity enough to question, experiment, and make use of non-traditional resources.

2. Culture sets the stage for the kind of things the adult wants to learn and what he wants to achieve in life.

3. This is the beginning point for developing curriculum!

C. The teacher needs to be aware of personal goals and learning goals.

1. Personal Goals

a. have to do with a change we want

- dissatisfied with what we are, do know

- think we can change

- think learning might help

b. express basic human needs

- to be somebody - recognition

- to communicate with others

- to feel safe and secure

- to explore new experiences

c. Goals are future oriented

- what we do today will affect tomorrow

- learning will be useful

- feel it's possible to change and to learn

d. Goals have a hierarchy

- all things are not equally important

e. Goals are influenced by the outside world

- job demands, new knowledge

- family demands

2. Learning Goals

a. Goals are entry points into learning, and must be part of the learner's personal change process - motivation from within or from outside incentive.

b. Goals must be related to what is being learned and who is learning - individualization.

c. Goals must be practical within reach of the learner - functional.

d. Goals must reflect expectations of the future - what did he expect when he came.

e. Goals must be expressed in terms of what the learner will do in the future - a specific and observable skill.

Not: To write English

But: To be able to fill out a job application; or write a letter to the landlord.

D. Now let us turn to some discussion of basic requirements for relevant content:

1. We learn what we WANT to learn "learner's motivation".

2. We learn what we are ABLE to understand - words and substance, own capacity and ability.

3. We learn what we are FAMILIAR with - new learning should build on what we already know.

4. We learn what makes sense (relevant).

5. We learn what we DO - active participation.

6. We learn what PAYS OFF "see in future".

7. We learn what we LIKE "satisfaction and interest".

E. In summary - teaching has to be closely tied to real life not to textbooks about life.

1. The teacher has to adapt methods of life outside the classroom to learning inside the school's walls.

(Resources: traditions, cultural events, institutions, issues in neighborhood and home, conflicts, values, life problems.)

2. Curriculum must be developed on a middle ground between life in native communities and established educational programs.

3. The community has to be an active part in planning programs of education for people in that community.

a. Involving the community in program decisions: a joint product - deciding priorities, getting facts, planning programs - not after the fact involvement.

b. Including community matters as content - makes learning functional and supportive.

c. Learning in the community - action-oriented learning.

F. Curriculum must have programmatic capability of making learner feel comfortable in the learning environment and of enhancing his changes for a higher quality of life.

G. We would like for you to view a brief film that illustrates an interesting example of culture conflict in the classroom. We feel that the teacher demonstrated some positive and negative attitudes, but would like to get your reactions.

Objectives of Activity

- To enable participants to identify goals, methods, and content culturally relevant to the AE student.

- To identify problems and possible solutions in the areas of recruitment and motivation in the culturally mixed classroom.

Behavioral Objectives

- To enable participants to identify specific methods and resources that can be used to recruit and motivate the culturally different student.

- To enable participants to identify specific methods and resources that can be used to recruit and motivate the culturally different student.

* * * * * *

X. Film (approx. 30 minutes)

"SPACES BETWEEN PEOPLE"

(Note: The filmstrip, "Spaces Between People" is available from:

Learning Corporation of America
711 Fifth Avenue
New York, New York)

A. Although the showing of a film at this time is optional, it serves as an excellent supplement to the preceding lecturette.

B. A list of appropriate films is contained in the Appendix. However, any film that is available to your program and meets the objectives that follow may be used.

Objective of Activity

- To illustrate conflict in values and curriculum in a cross-cultural classroom setting.

Behavioral Objective

- To enable participants to integrate lecturette on "Culture Conflict and Curriculum," with a visual simulation of a classroom setting.

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Materials Needed:
Case Studies for each participant

XI. Case Analysis (approx. 90 minutes)

A. Following the film (or lecturette, if film is not shown), the participants should be given two case studies to analyze.

B. The participants should divide themselves into groups of 3 or 4 to analyze the cases. The small groups should be encouraged to work together informally, moving away from the larger group to an area of their choice. A trainer should not work with the groups during this activity. (1 hour)

C. A representative from each small group will report back to the total group.

Objective of Activity

- To engage participants in a process of problem solving relevant to the recruitment and motivation of culturally different adult students.

Behavioral Objective

- To enable participants to identify specific methods and resources that can be used to recruit and motivate the culturally different student.

(Note: Two cases are provided in the appendix, however, Regional Training personnel may develop cases that are more appropriate for the cultural groups in their region.)

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Materials Needed:
Flip Chart
Felt Pen
Film Projector

Recommended Reading:
Interracial and Intercultural Communications

XII. Lecturette (approx. 30 minutes)

"CROSS CULTURAL COMMUNICATION"

A. Cultural awareness begins with an understanding that human beings are unique individuals.

1. Individuals who are culturally different are also unique within this culture and must be understood as such if effective communication is to take place.

2. When we talk about communication, even with people of the same culture, we must keep in mind that we don't all think alike, we don't communicate the same, and we perceive things differently.

a. perception

b. language

c. non-verbal cues

B. We need to be aware of the basic principles of perception:

1. We are highly selective. We see what we are looking for or, what we expect to see and ignore those cues or stimuli that do not fit into our particular frame of reference. We create and select cues that will support or reinforce our own particular world view.

2. We distort. If something does not fit the world as we know it, we change it so it will (we do this unconsciously).

3. We create. If we need something to maintain our particular world of expectation we may see or hear things that do not actually exist (but are very real to us) i.e., if we expect someone to be hostile, we pick up hostile cues whether they exist or not.

If we expect someone to lie, or cheat or be lazy, we also communicate this and chances are good that this expectation will also be met.

C. We are talking about non-verbal communication which often speaks louder than verbal communication.

D. We have selected a film that will give us an opportunity to listen and observe several communication situations.

E. After the film, we will move into small groups for discussion.

F. As you watch the film, make notes for yourself about your observations and reactions.

1. What do you hear?

2. What do you see?

3. What do you think?

* * * * *

XIII. Film (approx. 30 minutes)

"GETTING IN TOUCH WITH FEELINGS"

A. This film is available from:

Behavioral Sciences Media Lab
Neuropsychiatric Institute, UCLA
760 Westwood Plaza
Los Angeles, California 90024

B. Following the showing of the film, the participants will be divided into small groups to discuss their reactions to what they have heard and observed.

C. Trainers will assist the group to recognize their own level of differential perception, as well as identify verbal and non-verbal inconsistencies, and relate total experience to cross-cultural interaction in the classroom and the larger community.

Objectives of Activity

- To learn what factors inhibit or facilitate communication across cultures.

- To practice communication when value systems are at wide variance.

Behavioral Objective

- To enable participants to identify the factors that inhibit or facilitate communication across cultures and to develop skills in positive communication.

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DAY III

XIV. Adult Education Culture Clinic (approx. 120 min.)

A. Participants can share problems and experiences that can be helpful to each other.

B. Participants can review and share curriculum materials used in the various programs.

(Note: If only option B is agreed upon, trainers must inform participant prior to coming to the workshop to bring the curriculum materials for review.)

Objective of Activity

- To provide an opportunity for participants to engage in unstructured problem-solving around ethnic-cultural issues.

- To identify and deal with individual problems.

Behavioral Objectives

- To enable participants to understand their role as trainers in their own community.

APPENDICES

APPENDIX A

SUGGESTED MATERIAL FOR TRAINING NOTEBOOK

1. What Is Culture?
2. Learning How To Learn
3. Adults As Learners
4. Cultural Conflict And Traditional Curriculum
5. Interracial And Intercultural Communications
6. Dark Ghetto
7. Beyond The Melting Pot Revisited

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* Notebooks should be distributed to each person attending the workshop. Other appropriate material may also be included.

What Is Culture?

.....the cumulative deposit of knowledge, experience, meaning, beliefs, values, attitudes, religions, concepts of self, the universe, hierarchies of status, role expectations, spatial relations, and time concepts acquired by a large group of people in the course of generation through individual and group striving. Culture manifests itself both in patterns of language and thought and in forms of activity and behavior.

.....the integrated system of learned behavior patterns that are characteristic of the members of any given society. Culture refers to the way of life of a particular group of people. It includes everything that a group of people thinks, says, does, and makes; its customs, language, material artifacts, and shared systems of attitudes and feelings. Culture is learned and transmitted from generation to generation.

.....the accumulated resources, beliefs, traditions, and acceptable ways of doing things which any given group of people has acquired through social learning, and which it uses, modifies, and transmits to future generations.

Learning How To Learn

We have defined intercultural adaptation and adjustment as a process of continual learning through interpersonal communication. There is, however, another dimension to the learning process--this is the skill of "learning how to learn".

It is generally accepted that the physical growth of every individual is accompanied by a certain social and emotional growth as well. Although the former is readily observable and quite easy to measure, the characteristics of the latter are easy neither to measure nor evaluate. Many times, the only means we have to gauge the extent of our social and emotional development is through the response of those around us. Our social growth is thus based upon the norms, expectations, values, and beliefs of those with whom we have grown up or spent our lives. In such situations, it is seldom that we stop and attempt objectively to "take stock" of the significance of our beliefs or ways of behaving. We, and those around us, accept our behavior as "natural" and correct.

Further, it is from this familiar world and the experiences we share with those who inhabit it that we derive many if not all of our identities. We define ourselves to a large degree by the roles we play and the relationships we have with our human and physical environments.

When we move to an intercultural setting we are faced with the necessity of reassessing our accepted value and behavioral systems. We must measure them against new and, in most cases, markedly different systems which cannot be dismissed as inferior or irrelevant because they will play an important part in the achievement of the goals which we have set for ourselves. The result may be a discovery that our "cultural vision" is highly resistant to change. We become defensive when we find out that there are certain beliefs which are "frozen" in our way of thinking. We find it difficult to understand or tolerate persons with conflicting beliefs. The reconsideration of many of these "frozen" values, attitudes, and ideals is, however, a crucial process and necessary to successful intercultural adjustment. For it is by this process that awareness and understanding of our new environment come.

Related to this challenge to one's value system is the occurrence of an identity crisis within the individual, though it may not appear as such to him. When one is cut off suddenly from the environment from which he derives most of his self-identifications, he is very likely to be subject to a great deal of inexplicable anxiety, some of which can be traced to a sense of threatened or lost identity. Furthermore, he is confronted with new identities which he must come to understand and accept if he is going to function effectively. The first and perhaps most significant of these is that of "foreigner".

For very close to the heart of culture shock lies a reaction to the extremely unpleasant feeling of being an outsider.

Like our values and attitudes, our identities and self-concepts also tend to be frozen into behavior patterns relevant to our own cultural environment. In an intercultural setting, as we have seen, our identities change. Often, however, our behavior remains the same. The visitor, in confronting the consequent adjustment problems, sometimes suffers from what M. Brewster Smith has aptly called "a circumstance of beleaguered self-esteem". In such a situation he must conquer the anxiety he feels while at the same time developing the capacity to adjust to the new roles and the new learning about himself which are imposed upon him by the new environment.

In undergoing this experience, he is involved in a learning process which has been conceptualized by some as a three-phase cycle of "unfreezing-moving-refreezing". Of the three phases, the first is usually the most difficult, requiring the breakdown of ethnocentric biases which have distorted cultural vision for so many years. No matter how much an individual may want to learn, he brings to a new environment a certain ambivalence and resistance to learning and change. Behavior change is threatening because it raises questions of personal inadequacies to meet new challenges which might produce failure and ridicule, and because it stimulates anxieties over the potential impact of the change on one's concept of himself indeed, on the very nature of his "self".

Once this fear has been overcome, however, a person is ready to learn. The "moving" or second phase refers to the actual process of expanding one's cultural vision through the readjustment of attitudes and perceptions as he becomes more aware of the alternative perspectives which are available to him. This is the phase of actual "learning" when the individual accepts or rejects new experiences and reevaluates his past and present perceptions in order to form a framework for future behavior.

In the third phase, "refreezing", the individual "locks in place" his new perceptions and way of behaving so that regression to a previous mode of behavior will not readily occur. At this point, we may say that a behavioral or attitudinal "change" has taken place. The extent, nature, and duration of this change, however, depend very much upon the reinforcements which are supplied thereafter and the extent to which the new perceptions formed coincide with those held by friends and associates with whom the individual will be working and living from day to day.

SUMMARIZED FROM:

THE LEARNING PROCESS IN AN INTERCULTURAL SETTING

By: S. H. RHINESMITH AND
D. S. HOPES

Adults As Learners

In the very real context of the classroom a large number of teachers have had extensive contacts with adult students. During the past two years many of those teachers have taken part in faculty seminars conducted by the Center for the Study of Liberal Education for Adults in which they discussed ways of improving their teaching. In the considered opinion of teachers, the adult can learn. His educability, however, may be limited by a number of characteristics.

1) "The fear of self, which may take the form of inferior feelings or marked diffidence resulting from his long absence from the classroom; 2) lack of association or personal uncertainties in his economic or cummunity status; 3) fear of others that may stem from such reasons as have just been mentioned or from the bruising contacts of the work-a-day world; 4) fear of ideas issuing, in part from conservatism, from the sluggishness of routine, and in part, no doubt, from the strong cultural compulsions of our system.

"These fears may add up to a tenacious mind-set--or resistance to the assimilation of new ideas. They may stand as a block to the learning process and effective adaptations to change. The adult student may be threat-oriented rather than problem-oriented at the outset, thus challenging all of our ingenuity to provide reassurance and the restoration of confidence. Another handicap is lack of continuity in his pursuit of education, the fact that the adult may be in and out of

the classroom over a period of many years, with frequent interruptions or long absences, and the time lag between his secondary schooling and his entrance into our adult classes.

"We believe that in many instances the adult student is seriously confused about what the academic program has to offer and as to how it can help him. Unfortunately, he is seldom offered guidance and counseling; he is left to reshape his expectations and resolve his confusions as best he may. Moreover, even if the student is neither fearful nor confused, he is likely to be unused to academic procedures and may from the very first be resentful of the ritual of registration, enrollment, and other formal routines of schooling.

"On the positive side may be included the adult's eagerness for learning and his spirit of inquiry born of years of academic starvation; his relatively free scope of action, owing to the fact that he is less circumscribed or distracted by academic trappings and campus frivolities; his self-identification with the adult educational program which he seeks by his own volition and pursues at his own expense; his more integrated purposes derived from the hard school of experience; his more coherent life program, built from the socialization process through years of childhood to the rounded personality of the autonomous adult. Further, the various dissatisfactions with himself and his social or economic situation which lead him to attend our classes may strengthen his desire to learn and make his thinking more critical."

Those who teach adults tend to corroborate findings of studies that there are many kinds of learnings to which adults are exposed and that the difficulties in teaching adults are of a different kind from those encountered among undergraduates and children. The obstacles to teaching are often intensified by the failure of teachers to adapt techniques to the adult personality. On the other hand, the adult's culturally imposed fears about his own abilities are sometimes too great to be overcome with anything less than the most expert understanding by the teacher. This places a heavy burden upon the adult educator who must not only prove to himself that he is confident of the adult's abilities, but must also transmit that confidence to the adult student.

Both student and teacher must recognize that the most precious ingredient the adult brings to the classroom is experience. In the lifelong process of constant change, older as well as younger persons acquire knowledge, skill, and habits; they are capable of changing their ways of thinking, feeling, and doing, because every adult is a cumulative, dynamic integration of experiences.

Cultural Conflict And Traditional Curriculum

By

Dr. John Aragon
(University of New Mexico)

Dr. Aragon asks the following questions:

1. How can we make the schools friendlier?
2. How can we diminish the conflict between the student and the school?
3. What makes the school unfriendly?
4. What makes the school emotionally crippling and how does it emotionally cripple children?

Dr. Aragon tells us emotional crippling is a result of sins of omission rather than sins of commission. By this statement he means that there is no evil intent in the emotional crippling that occurs. The reference to emotional crippling is to a study reported in the 1962 Association for Supervision and Curriculum Development (ASCD) yearbook. Basically the findings tell us that children perceive themselves as they think others perceive them. This means that for the most part they rely on others to tell them who they are. When this is done, they will identify with that perception to the extent that their behavior will conform to it. In the next stage their behavior will channel them into becoming what others perceive them to be. This describes a process identified by Earl C. Kelly, Carl R. Rogers, A. H. Maslow and Arthur W. Coombs. They found that this phenomena

was true for all children, including culturally different children. The major finding of the study was that after having the school experience, children were less emotionally healthy than when they first entered school.

Dr. Aragon's definition of culture is as follows: Culture exists when a group of people are alike in these five characteristics listed below:

1. They make the same sounds or use the same language.
2. They have the same diet, i.e., they eat the same foods.
3. They dress the same, i.e., they have the same costumes.
4. They have predictable patterns of relationships with one another, i.e., common social patterns.
5. They have the same pattern of values, beliefs and ethics.

One's culture or life style can be insulted inadvertently in the classroom, but the pain is no less severe.

Dr. Aragon illustrates the effrontery of asking a Native American student, "who discovered America". He says that schools should teach in addition to and not instead of. By that, he means let's teach about Columbus coming to the shores of North America, but let's also teach that when Columbus came here (if he was the first European to touch these shores) there were people with well-defined cultures already here. He notes that it would enrich the curriculum to introduce the positive qualities of Geronimo when discussing Kit Carson, speak about Coronado when talking about Lewis and Clark, or Cervantes

when talking about William Shakespeare. The teacher should strive to enrich the curriculum and help the students to identify with some of the important people in history.

If this is not done, the youngsters will enter into a four stage acculturation syndrome. The first stage is bewilderment, in which individuals will question their own values and become confused. The second stage is a stage of rejection, the state where a person will reject all the things to which he attributes his lack of success. The third stage is pseudo-acculturation, the practice of acknowledging or emphasizing one's ethnicity because it is fashionable. The fourth stage is the bi-cultural stage. Here, a person appreciates or partakes of the values of both cultures. Only in the bi-cultural stage can we have some positive results from intercultural contact.

The last point that Dr. Aragon makes is about the American mainstream and the cultural ponds. Dr. Aragon hypothesizes that there exists in America a mainstream into which certain cultural and ethnic groups such as the Italians, Irish, Polish and the Germans have entered from their respective ponds.

They have entered the mainstream through a filtering system that, for the most part, consists of the public schools. The fish that leave the ponds leave their culture and go through the filtering system into the mainstream, swimming away from their individuality and from their culture. When this happens, he notes, we lose in two ways:

first, we get a pallid reflection of the mainstream and, secondly, we get an emotionally crippled individual. Thus, we are denied cultural enrichment.

Dr. Aragon identifies three ponds and a possible fourth pond that have not yet entered the mainstream. They are Native Americans, Mexican Americans or Chicano, the Blacks, and possibly the Asians. These are distinct ponds and their members have not yet entered the mainstream although some of them have tried for a number of years.

Dr. Aragon points up two differences that distinguish these cultural groups from the others. The first difference is that they didn't come to America in pursuit of the "American Dream". In two cases the American Dream came to them. The Blacks, in the third case, were brought to the American Dream. The second difference is that all of these groups are physically identifiable. This has made and will continue to make filtration very difficult for them, if indeed they submit to filtration in an attempt to enter the mainstream. This is Dr. Aragon's statement of where we are as a society.

In conclusion, Dr. Aragon says, let's make the schools more friendly, by teaching things in addition to and not instead of, and by enriching the educational experience for all students in the schools. It is only in this way that we can stop the emotional crippling that is occurring. He notes that emotional health is necessary to build strong individuals; and strong individuals make strong countries.

Interracial And Intercultural Communications

Communication is the essence of interpersonal, intercultural, and interracial relationships. Therefore, it is important for us to develop good communication skills if we intend to maintain good relationships. Communication, at its lowest common denominator, can be broken down to talking and listening. "Talking down" to a person is one sure way of creating bad relationships. Most of us are aware of this fact, but unconsciously we act just the opposite. As individuals we must attempt to achieve a greater level of self awareness. This will aid us in modifying our behavior so that it doesn't contradict what we know to be appropriate. Listening is often discussed but less often practiced. We tend to screen out things that are unpleasant to us when we're listening. Another common fault we sometimes have is listening only long enough to begin to develop a rebuttal. To be a good listener demands that we extend courtesy, respect and empathy to the person addressing us.

The following is a list of other things we can do:

What Can We Do?*

CONCENTRATE on what is being said and what is meant first and then on how it is said and by whom.

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*Smith, Arthur, L., Hernandez, Deluvina and Allen, Anne. "How to Talk with People of Other Races, Ethnic Groups and Cultures", Trans-Ethnic Education/Communication Foundation. Monograph #1, June 1971, pp. 32.

ASSESS the other person only in terms of the individual qualities you actually observe in operation; then learn from him some of the background factors which motivate his present behavior.

LEARN the language of the other person, particularly by asking what he means and allowing him to do the same.

(The first three suggestions can help us minimize the differences in our racial and cultural backgrounds while also searching for similarities shared by all human beings.)

SCRUTINIZE your willingness to communicate with someone from another race, ethnic group, or culture. Does it begin with your acceptance of the other person's fundamental human worth? It must. Every human being has dignity.

MAKE YOURSELF ACCESSIBLE to the other person by

- BEING PHYSICALLY AVAILABLE to that person (in situations other than the writer-reader type).
- BEING AWARE of the other's needs and desires so that you can be sensitive and flexible in the communication process.

FIND WAYS TO BE HONEST with the other person by

- ALLOWING TIME to drop pretensions
- TRYING to learn the language of the other person.

(These last suggestions point to qualities and ways of communication which, if we are able to fully develop them, can lead us into a new dimension in living with other people. Both groups of suggestions include the need to learn each other's signs, signals and symbols, because language symbolism is a key that unlocks the door to interpersonal and intergroup understanding and communication.)

As we begin to take these first simple steps, we will begin to make basic changes in our attitudes towards one another, towards other races, ethnic groups, and cultures, and towards ourselves. Changed attitudes will lead to changed patterns in the communication process. If we change our attitudes towards others who are different, we will change our ability to communicate clearly.

Dark Ghetto

"Ghetto" was the name for the Jewish quarter in sixteenth-century Venice. Later, it came to mean any section of a city to which Jews were confined. America has contributed to the concept of the ghetto the restriction of persons to a special area and the limiting of their freedom of choice on the basis of skin color. The dark ghetto's invisible walls have been erected by the white society, by those who have power, both to confine those who have no power and to perpetuate their powerlessness. The dark ghettos are social, political, educational, and--above all--economic colonies. Their inhabitants are subject peoples, victims of the greed, cruelty, insensitivity, guilt, and fear of their masters.

The objective dimensions of the American urban ghettos are overcrowded and deteriorated housing, high infant mortality, crime, and disease. The subjective dimensions are resentment, hostility, despair, apathy, self-depreciation, and its ironic companion, compensatory grandiose behavior.

The ghetto is ferment, paradox, conflict, and dilemma. Yet within its pervasive pathology exists a surprising human resilience. The ghetto is hope, it is despair, it is churches and bars. It is aspiration for change, and it is apathy. It is vibrancy, it is stagnation. It is courage, and it is defeatism. It is cooperation and concern, and it is suspicion, competitiveness, and rejection. It is the surge toward

assimilation, and it is alienation and withdrawal within the protective walls of the ghetto.

The pathologies of the ghetto community perpetuate themselves through cumulative ugliness, deterioration, and isolation and strengthen the individual's sense of worthlessness, giving testimony to his importance. Yet the ghetto is not totally isolated. The mass media--radio, television, moving pictures, magazines, and the press--penetrate, indeed, invade the ghetto in continuous and inevitable communication, largely one-way, and project the values and aspirations, the manners and the style of the larger white-dominated society. Those who are required to live in congested and rat-infested homes are aware that others are not so dehumanized. Young people in the ghetto are aware that other young people have been taught to read, that they have been prepared for college, and can compete successfully for white-collar, managerial, and executive jobs. Whatever accommodations they themselves must make to the negative realities which dominate their own lives, they know consciously or unconsciously that their fate is not the common fate of mankind. They tend to regard their predicament as a consequence of personal disability or as an inherent and imposed powerlessness which all minorities share.

The privileged white community is at great pains to blind itself to conditions of the ghetto, but the residents of the ghetto are not themselves blind to life as it is outside of the ghetto. They observe

that others enjoy a better life, and this knowledge brings a conglomerate of hostility, despair, and hope. If the ghetto could be contained totally, the chances of social revolt would be decreased, if not eliminated, but it cannot be contained and the outside world intrudes. The ghetto resident lives in part in the world of television and motion pictures, bombarded by the myths of the American middle class, often believing as literal truth their pictures of luxury and happiness, and yet at the same time confronted by a harsh world of reality where the dreams do not come true or change into nightmares. The discrepancy between the reality and the dream burns into their consciousness. The oppressed can never be sure whether their failures reflect personal inferiority or the fact of color. This persistent and agonizing conflict dominates their lives.

Summarized from:

Dark Ghetto

by Kenneth Clark

Beyond The Melting Pot Revisited

(1973)

by

Patrick D. Moynihan and Nathan Glazer

The overall ethnic pattern of the city has not changed since 1960, although the proportions have. There are still six major, fairly well-defined groups. The most visible is the Negro, which is rapidly increasing its proportion of the city's population, and has risen from 14 per cent in 1960 to an estimated 20 per cent today. The second most visible and sharply defined group is the Puerto Rican, whose proportion within the city population has increased since 1960 from 8 to 11 per cent. Substantial numbers of Latin Americans--Cubans and others--have come into the city since 1960 and tend to be lumped in public identification with Puerto Ricans, though they resist this. The largest single ethnic group in the city is the Jewish. Our data on their numbers are very poor. We guess they are declining from the quarter of the city's population they have long formed, to more like a fifth, but they are still probably more numerous than the Negroes. The next largest white group is the Italian. The Italian-born and their children alone formed 11 per cent of the city's population. The Irish are a steadily declining part of the city's population, owing to heavy movements to the suburbs (also true, but in lesser degree, of Jews and Italians). They form probably some 7 per cent of the city.

White Anglo-Saxon Protestants form the sixth most important social segment of the city in ethnic terms. If Irish identity becomes questionable in the later generations, WASP identity is even less of a tangible and specific identity. It is a created identity, and largely forged in New York City in order to identify those who are not otherwise ethnically identified and who, while a small minority in the city, represent what is felt to be the "majority" for the rest of the country.

Even in New York they bear the prestige of representing the "majority", whatever that may be, and, more significantly, they dominate the large banks, the large insurance companies, the large corporations that make their headquarters in the city. Young people flock to the city to work in its communications industries, advertising agencies, in the corporate office buildings, and discover they have become WASPs. This odd term includes descendants of early Dutch settlers (there are still a few), of early English and Scottish settlers (there are still some of these, too), immigrant descendants of immigrants to the city from Great Britain, and migrants to the city from parts of the country which have had substantial proportions of settlers of British, English-speaking background. Merged into this mix may be persons of German background who no longer feel ethnically identified as German-Americans. The Germans, who formed along with the Irish the dominant ethnic group of the late nineteenth and early twentieth century in the city, have not maintained, as a group, a

prominence in the city proportionate to their numbers. (And yet in the 1960's the Steuben Day parade became a major event, at which the attendance of city officeholders was obligatory.)

Beyond the six major defined segments that are crucial to politics, to self-awareness, and also to the social description of the city, there are numerous others, but they tend to have a more local significance. In any given area, one must be aware of Poles, Russians, Greeks, Armenians, Chinese, Cubans, Norwegians, Swedes, Hungarians, Czechs, and so on, and so on, but even the largest of these groups forms no more than a few per cent of the city's population.

The Chinese community has grown, owing to the revision of the immigration laws in 1965, which eliminated the last reference to race and national origin. The Cuban community is the largest new addition to the city's ethnic array. The over-all pattern, however, remains the familiar one of the eary 1960's, with the trends then noted continuing: the growth of the Negro and Puerto Rican population; the decline of the older ethnic groups, Irish and German; the continued significance of the two major groups of the "new immigration" of 1880 to 1924, the Jews and the Italians. This is the statistical pattern. Politically, economically, and culturally, however, two groups have outdistanced all others in the sixties: Jews and White Anglo-Saxon Protestants. The life of the city in the late sixties reflected nothing so much as an alliance between these groups, or parts of them, and

the growing Negro group, against the remaining white, largely Catholic, groups. We shall say more later concerning why this has come about and what it means for the city.

Have ethnic identity and the significance of ethnic identity declined in the city since the early 1960's? The long-expected and predicted decline of ethnicity, the fuller acculturation and the assimilation of the white ethnic groups, seems once again delayed--as it was by World War I, World War II, and the cold war--and by now one suspects, if something expected keeps on failing to happen, that there may be more reasons than accident that explain why ethnicity and ethnic identity continue to persist. In Beyond the Melting Pot, we suggested that ethnic groups, owing to their distinctive historical experiences, their cultures and skills, the times of their arrival and the economic situation they met, developed distinctive economic, political, and cultural patterns. As the old culture fell away--and it did rapidly enough--a new one, shaped by the distinctive experiences of life in America, was formed and a new identity was created. Italian-Americans might share precious little with Italians in Italy, but in America they were a distinctive group that maintained itself, was identifiable, and gave something to those who were identified with it, just as it also gave burdens that those in the group had to bear.

Beyond the accidents of history, one suspects, is the reality that human groups endure, that they provide some satisfaction to

their members, and that the adoption of a totally new ethnic identity, by dropping whatever one is to become simply American, is inhibited by strong elements in the social structure of the United States. It is inhibited by the unavailability of a simple "American" identity. One is a New Englander, or a Southerner, or a Midwesterner, and all these things mean something too concrete for the ethnic to adopt completely, while excluding his ethnic identity.

In any case, whatever the underlying fault lines in American society that seem to maintain or permit the maintenance of ethnic identity beyond the point of cultural assimilation, the fact is ethnic identity continued in the sixties.

We have precious few studies of ethnic identity, despite the increasing prominence of its role in the mass media in recent years, and we speak consequently quite hypothetically. Yet we would like to suggest three hypotheses on the changing position of ethnic identity in recent years.

First: ethnic identities have taken over some of the task in self-definition and in definition by others that occupational identities, particularly working-class occupational identities, have generally played. The status of the worker has been downgraded; as a result, apparently, the status of being an ethnic, a member of an ethnic group, has been upgraded.

There is no question that many occupational identities have

lost a good deal of their merit and virtue, not to say glamour, in the eyes of those who hold them, and in the eyes of those in positions of significance in communications and the mass media who do so much to dispense ideas of merit, virtue, and glamour. The unions, the organizations of the working class, have certainly lost much of their glamour. What young bright man coming out of college would think that the most attractive, personally satisfying, and useful job he could hold would be to work for a union, as the authors did in 1944? Indeed, the intelligentsia has been quietly departing from unions and moving into government and the universities for ten years and more. But more significant has been the downgrading of working-class occupations. In the depression, in World War II, even after the war, the worker held an honored and important position. Radicals fought over his allegiance, the Democratic party was happy in his support, one could even see workers portrayed in the movies by men such as Humphrey Bogart, John Garfield, Clark Gable, and these heroes portrayed occupations, whether as truck drivers or oilfield workers or even produce marketmen, that had some reputation and value.

Similarly, to be a homeowner after the war, and many workers became homeowners, was meritorious. It indicated rise in status, setting down roots, becoming a part of the community. Today, if one were to test associations to the word "worker" and "homeowner" among television newscasters and young college graduates, one is

afraid one of the chief associations would be "racist" and "Wallaceite". It is hard to recall any movie of the late sixties, aside from Pretty Poison, in which a factory worker was a leading character, and in Pretty Poison the factory spewed chemical filth into the countryside, and the worker himself was half mad.

Lower-middle-class statuses have also suffered, but the clerk or teacher or salesman never did do well in the mass media. The worker did; he formed part of that long-sustained and peculiar alliance that has always seemed to link those of higher status, in particular aristocrats and intellectuals, with lower-class people, leaving the middle classes in the middle to suffer the disdain of both. What has happened in recent years is that the lower pole of the alliance has shifted downward, leaving out the working class, and now hooking up the intellectuals and the upper-middle-class youth with the Negro lower class.

The Wallace movement and the Procaccino campaign were in part efforts to take political advantage of the declining sense of being valued in the working- and lower-middle-class, and to ascribe to these groups a greater measure of credit and respect, as against both the more prosperous and better educated who have supported measures designed to assist Negroes and the poor themselves. If these class and occupational statuses have been downgraded, by that token alone ethnic identity seems somewhat more desirable. Today, it may be

better to be an Italian than a worker. Twenty years ago, it was the other way around.

Thus, one reason we would suggest for the maintenance of ethnic identities is the fact that working-class identities and perhaps some other occupational identities have lost status and respect.

Let us suggest a second hypothesis as to changes in ethnic identity in this decade: international events have declined as a source of feelings of ethnic identity, except for Jews; domestic events have become more important. The rise of Hitler and World War II led to an enormous rise in feelings of ethnic identification. Nor was there much decline after the war, as the descendants of East European immigrants who had been aroused by Hitler's conquests now saw their homelands become Russian satellites, and as other nations were threatened. But aside from Jews, no group now sees its homeland in danger. (Israel barely qualifies as a "homeland", but the emotional identitific action is the same.) Even the resurgence of conflict between Catholics and Protestants in Northern Ireland has evoked only a sluggish response among American Irish. By this very token, as involvement with and concern for the homelands decline, the sources of ethnic identification more and more are to be found in American experiences, on American soil. This is not to say that identification with homelands in danger or in conflict cannot rise again. But for the first time a wave of ethnic feeling in this country has been evoked

not primarily by foreign affairs but by domestic developments. This is a striking and important development--it attests to the long-lived character of ethnic identification and raises the curtain somewhat on the future history of ethnic identity in this country.

A third hypothesis: along with occupation and homeland, religion has declined as a focus of ethnic identification. Just as ethnicity and occupation overlap, so do ethnicity and religion. For some time, it seemed as if new identities based on religion were taking over from ethnic identities. This was the hypothesis of Will Herbert. The Jews remained Jews, with a subtle shift from an ethnic identification in the first and second generation to more of a religious identification in the third; the Irish became ever more Catholic in their self-image, and so did the Italians. Even the P in WASP stands for Protestant, as part of the identity. Only for Negroes did racial identity seem clearly far more significant than religion. In Beyond the Melting Pot, we argued that religion and race seemed to be taking over from ethnicity. Yet in the last few years, the role of religion as a primary identity for Americans has weakened. Particularly in the case of Catholics, confusion and uncertainty have entered what was only a few years ago a very firm and clear identity. Thus, for Irish and Italians alike, Catholicism once confirmed a basic conservatism; it was not only anti-Communist, obviously, but, more significantly, it took conservative positions on issues of family, sex, culture, education. Catholics

formed the core of the Democratic Party in New York, which, alongside its pronounced and decisive liberalism in social policy, remained conservative on issues of family and culture. The revolution in the Catholic Church has shaken this monolithic institution, and the identity of Catholic is no longer self-evident, to those holding it or to those outside the Church. The change is symbolized by the radical changes in ritual, in this most conservative of institutions, and in the possibility of changes in such ancient patterns as the celibacy of the clergy.

For the purposes of race relations, the most striking development is the divergence between clergy and laity (some clergy and some laity) on the issue of Negro militancy. When priests marched with Martin Luther King in Chicago, it was reported that Catholic workers who opposed the move of Negroes into their neighborhoods said, "Now even they are with them, and we are alone." Nothing as striking as this has happened in New York, where the laity are not as conservative as in Chicago (with its strong Polish and Lithuanian representation), and where the priests have not come up with a prominent radical leader. But if there is no equivalent of Father Groppi in New York, there are many smaller versions of Father Groppi. Catholicism no longer confirms as fully as it did some years ago the conservative tendencies of Italians and Irish.

We have suggested three aspects of the current prominence of ethnicity: that it is related to the declining merit of certain

occupational identifications, that it increasingly finds its sources in domestic rather than foreign crises, and that the revolution in the Catholic Church means that, for the first time, it does not complement the conservative tendencies of Catholic ethnic groups. Now we come to a fourth aspect. In a word, is the resurgence of ethnicity simply a matter of the resurgence of racism, as is now often asserted? Is the reaction of whites, of ethnic groups and the working and middle class, to the increasingly militant demands of Negroes a matter of defense of ethnic and occupational turfs and privileges or is it a matter of racial antipathy, and more of racism, that large and ill-used term, which means, if it means anything, that those afflicted with it see the world primarily in racial categories, in black and white, and insist that black should be down and white up?

In the fifties, Herberg argued that religion was rising, not because of any interest really in its doctrines, but because religion was a more respectable way of maintaining ethnic primary groups than ethnicity itself. To be Italian or Jewish (ethnic rather than religious) was somehow not reputable and raised the issue of conflict with the demands of American citizenship, a potential conflict that became particularly sharp in World War II and that has remained alive for American Jews since the establishment of the State of Israel. Now it is argued, religion, owing to the liberalism of the clergy, cannot serve to keep the Negroes out--of neighborhoods, schools, jobs.

But ethnicity can still serve that function. So, by emphasizing ethnicity and ethnic attachment, the argument goes, one can cover one's racism and yet be racist.

Thus, it may be argued, just as religion in the 1950's covered for ethnicity, ethnicity in the 1960's covers for racism. The issue remains simply one of white against black, and to speak of Jews, Italians, Irish, is merely to obfuscate it. We disagree with the point of view and argue that ethnicity is a real and felt basis of political and social action.

To begin with, we have always been forced to recognize the validity of some degree of discrimination--difficult to call simply racist--it was for the purpose of defending something positive rather than simply excluding someone because of his race. For example, while city, state, and federal laws prohibit discrimination on account of race, creed, color, or national origin, they do accept the fact that certain institutions will want to discriminate positively, for purposes of the kind of mission in which they are engaged. The headquarters of the Armenian Church will want to hire Armenians, a Polish cultural foundation will hire Poles, and so on. Similarly, when Jewish organizations fought discrimination in vacation resorts in New York State in the 1940's and 1950's, they had the difficult issue of deciding whether the note in resort advertisements, "churches nearby", indicated discrimination. The argument was made that Jewish resorts could

freely advertise, "dietary laws observed". In both cases, one could argue, something positive was being accented, rather than something defined as negative excluded. To emphasize the virtues of maintaining an ethnic neighborhood is different from emphasizing the exclusion of Negroes, in sense and logic, though the acts that serve one aim are hard to distinguish from the acts that serve the other.

Legally, the problem of permitting this kind of positive discrimination which can be defined simply as the effort to bring together people of distinctive backgrounds or interests of potential interests for some socially valued end. "Religion" is such an end. "Ethnicity" can be considered such an end. But what about "race"? "Race", we will agree, has been rejected as such an end. Thus, we do not want to see "white" institutions maintained or established in this country. For the purpose of "white", as most of us see it, is not to defend or maintain a "white" culture or religion but to exclude blacks. By the same token, is not the maintenance and creation of black institutions illegitimate? We do not think so, because whatever some black militants may think, "black" defines not a race but a cultural group, in our terms, an ethnicity. Thus, it is hardly likely that Moslem, Swahili-speaking blacks of Zanzibar would find much in common with the black institutions and culture that are now being built up in this country. They would not have any predilection for soul music or soul food, would find the styles of dress, hair, walk, and talk that

are now popular as defining blackness distinctly foreign. "Blackness" in this country is not really and simply blackness, it is an American Negro cultural style. Blackness would be as unacceptable in this country as whiteness, if it were really only blackness. We can accept it because we recognize in blackness not simply the negative exclusion of white but the positive discrimination designed to strengthen and develop a distinctive history, defined interests, and identifiable styles in social life, culture, and politics.

But the matter is not so simple. This is one way of seeing blackness of course, and a way that makes it comfortable to the main trends in American society, where ethnic distinctiveness is to some degree accepted and accommodated. But it is not necessarily the way blacks see it today or will see it. Certainly, many blacks do insist on the racial formulation. They base it on the common oppression of all "colored" races by all "whites", and even more by "capitalistic" and "imperialistic" whites, something that is a rough summary of history, but very rough indeed, when one considers that Japan built up a great empire over other yellow and brown people, that Arabs for centuries dominated and enslaved black Africans, that Russia maintains dominion over white groups, and so on. To our minds, whether blacks in the end see themselves as ethnic within the American context, or as only black--a distinct race defined only by color, bearing a unique burden through American history--will determine whether race relations

in this country is an unending tragedy or in some measure--to the limited measure that anything human can be--moderately successful.

Indeed, much of the answer to the question we have posed--ethnicity or racism?--is a matter of definition and self-definition, and much of the future of race relations in the city and the country depends on what designations and definitions we use. For just as a "nigger" can be made by treating him like a "nigger" and calling him a "nigger", just as a black can be made by educating him to a new, proud, black image--and this education is carried on in words and images, as well as in deeds--so can racists be made, by calling them racists and treating them like racists. And we have to ask ourselves, as we react to the myriad cases of group conflict in the city, what words shall we use, what images shall we present, with what effect? If a group of housewives insists that it does not want its children bussed in because it fears for the safety of its children, or it does not want blacks bussed in because it fears for the academic quality of the schools, do we denounce this as "racism" or do we recognize that these fears have a base in reality and deal seriously with the issues? When a union insists that it has nothing against blacks but it must protect its jobs for its members and their children, do we deal with those fears directly, or do we denounce them as racists? When a neighborhood insists that it wants to maintain its character and its institutions, do we take this seriously or do we cry racism again?

We believe the conflicts we deal with in the city involve a mixture of interests: the defense of specific occupations, jobs, income, property; or ethnicity: the attachment to a specific group and its patterns; and of racism: the American (though not only American) dislike and fear of the racial other, in America's case in particular compounded by the heritage of slavery and the forcible placing of Negroes into a less than human position. We believe we must deal with all these sources of conflict, but to ignore the ethnic source, or the interest source, in an exclusive fixation on the racist source, will undoubtedly encourage the final tearing apart of the community and the country between groups that see each other as different species rather than as valued variants of a common humanity.

Politically, we think it is wise to recognize these varied sources of conflict. Empirically, we think that to insist that ethnic concerns are only a cover for racism is wrong. Recent research throws some light on the persistence of ethnic cohesion, and it lasts longer than many people believe. The sociologist Nathan Kantrowitz, studying the patterns of residence of racial and ethnic groups in the New York City metropolitan area, points out that the degree of separation between white groups that we often consider similar is quite high. No group, except the Puerto Rican, is as segregated from others as the Negro. When we contrast the residence of Negroes as compared with the residence of foreign-born whites and their children, we find a

"segregation index" averaging 80; that is, 80 per cent of Negroes would have to move to be distributed throughout the metropolitan area the way specific groups of foreign-born whites and their children are. We find the same figure when we compare the residences of Puerto Ricans and foreign-born whites and their children; by this measure, then, Puerto Ricans are as segregated as Negroes. But when we compare different white groups, we also find a high degree of separation. Thus, for example,

> The segregation index between Norwegians and Swedes, 45.4, indicates a separation between two Protestant Scandinavial populations which have partially intermarried and even have at least one community in common (the Bay Ridge neighborhood in Brooklyn). But the high (segregation index) does represent ethnic separation, for each national group still maintains its own newspaper, and each lives in neighborhoods separate from those of the other. If Swedes and Norwegians are not highly integrated with each other, ... they are even less integrated with other ethnic populations.
>
> And if this is the case for these groups, we would expect Italians and their children, immigrants from Russia and their children to have even higher segregation indices--and indeed they do.

Thus, the data show, on at least this point of residential segregation, that the pattern of distinctive residence characterizes almost all ethnic groups. This is not to say that they all face discrimination: they do not. Negroes do face discrimination in housing, and we know, severe discrimination. But if groups that do not face discrimination also show a high degree of segregation, we must resort to two additional explanations of the Negro pattern of residence: one is the

economic--they can't afford to move into many houses and many areas (as is true of Puerto Ricans, and, in lesser degree, of other groups); and the second is simply that there is also a positive element in the association of Negroes in given areas, something which is very often totally ignored. Formal and informal social life, churches and other institutions, distinctive businesses, all serve to make neighborhoods that are desirable and attractive for a given group, and to think that this pattern, which operates for all groups, is suspended for Negroes, is to be racist indeed.

APPENDIX B

HAND-OUT

SUGGESTED MATERIAL TO BE DISTRIBUTED AT WORKSHOP

1. Ethnic Cultural Understanding Survey
2. Discussion Guide
3. Case Studies
4. Cultural Awareness Assessment Questionnaire

Ethnic-Cultural Understanding

A Survey

1. How do you define ethnic-cultural understanding?

2. Do you think ethnic-cultural understanding has any relevance to the performance of your job? Please explain.

3. Do you think ethnic-cultural understanding has any relevance in the educational setting? Please explain.

4. What barriers would you expect to face in a program to promote ethnic-cultural understanding with your peers? How would you try to overcome them?

5. What would you expect to be the results of an increased level of understanding in AE programs, i.e., possible changes in behavior?

DISCUSSION GUIDE

"Impact of Prejudice"

1. What has been the impact of prejudice on the economic, social, and psychological well being of minority groups? (Can you relate this to your own community, job, social circle, etc.)

2. Do you feel prejudice can have a negative impact on those who exhibit prejudice as well as the victim of prejudice?

3. Do you feel that some negative racial prejudice is necessary for your own "self protection"?

4. Do you think racial and cultural prejudice can ever be eliminated? Why? Why not? How?

BLK/1/21/75

Case Study

Case I. A group of Spanish-speaking women enrolled in a class for English as a second language.

It is held in East Harlem, New York City. The women have recently arrived from Colombia and speak little English. Their background is rural central Colombia. Poverty is stark in their old village, the young people flock to the city. The church once was a strong force in their lives, now less so. They have little experience with modern appliances, as these have been out-of-reach for most of them. Health is important to them, but they rely very much on the modrona (midwife) for women health needs and on the curandero (herb doctor) or spiritualists for ordinary health needs. They stick together. The men are employed in small industries, do unskilled work or temporary jobs. The families have very small cash reserves, and no personal property to speak of. Colombians are suspected by police of smuggling heroin so their relatives and friends are always searched when they arrive. This has been a degrading experience for them.

Analysis:

1. As the teacher what would be your initial concerns about the class?
2. How would you prepare yourself to teach?
3. How would you develop the curriculum?
4. What methods and resources would you use?

Case Study

Case II. You are trying to recruit a group of young Black men who are either unemployed or underemployed and frequently "hangout" at the Community Center where some of the AE classes are held.

The Director of the Center asked you to meet with the men whom he described as "culturally disadvantaged". Most of them have had little success in school or work and lacked self-confidence. Many of them had been slow in school, and ridiculed because of the way they talked and dressed. Some of them dropped out of school at the teacher's suggestion. Education is not a priority in their system of cultural values. They would not be anxious to return to school. Their world has been very limited to a few Blacks in the Black community. Their major pattern of communication is cursing. They talk tough, but probably feel powerless and helpless to do anything about their situation. They live for today and your class represents a future goal attainment.

Analysis:

1. As a recruiter for the AE program, what would be your initial concerns about this group?
2. How would you prepare yourself?
3. What would be the content of your meeting with the men?

CULTURAL AWARENESS ASSESSMENT QUESTIONNAIRE

This questionnaire was designed to generate discussion on interpersonal and intercultural relationships. Please answer all questions independently of consultation with others.

1. What do you consider to be the main cause for the unemployment rate for non-whites being greater than the unemployment rate for whites in the United States? (Choose one answer.)

   A. ( ) poor motivation of non-whites

   B. ( ) general lack of skills amongst non-whites

   C. ( ) tight job market

   D. ( ) institutional racism

   E. ( ) none of the above

2. Are members of minority groups and women frequently discriminated against by most employers in this country? (Check one)

Strongly Agree	Agree	Disagree	Strongly Disagree
( )	( )	( )	( )

3. In your opinion which group, listed below, enjoys the most power in our society? (Check one)

   A. ( ) white men
   B. ( ) hippies
   C. ( ) welfare recipients
   D. ( ) Indians
   E. ( ) women
   F. ( ) large corporations
   G. ( ) no group has an advantage

4. Do you agree or disagree with this statement, "Minority groups and women have got to earn their rights just like anybody else."

Strongly Disagree	Disagree	Agree	Strongly Agree
( )	( )	( )	( )

5. Do you agree or disagree with this statement, "An employer has

a right to dismiss you if he doesn't like your looks." (Check one)

Strongly Agree	Agree	Disagree	Strongly Disagree
( )	( )	( )	( )

6. You are a student in an automotive class. A fellow student, that happens to be the first female automotive student, is continually harassed, although good naturedly, by some students and the instructor. What, if anything, should you do? (Choose one)

   A. ( ) join in the fun

   B. ( ) tell her that you disapprove of the harassment

   C. ( ) tell the instructor you disapprove of the harassment

   D. ( ) contact the instructor's boss

   E. ( ) neither participate nor protest

7. Is it true that, "none of us shall be free until we all are free". I.e., if any one is denied their rights the rights of all are similarly abridged. (Check one)

Strongly Disagree	Disagree	Agree	Strongly Agree
( )	( )	( )	( )

8. Which one of the following activities do you think would have the greatest impact on increasing opportunities for non-whites in industry. Indicate which one would have the least impact by placing an L in the appropriate box.

   A. ( ) open housing legislation

   B. ( ) strict enforcement of civil rights laws

   C. ( ) better training for non-whites

   D. ( ) preferential hiring for non-whites

   E. ( ) helping non-whites start own industries

9. You live in a rural school district where 30% of the students are Chicano. Although there is no Spanish class at school,

most of these students speak Spanish. The superintendent thinks only English should be taught in the school and is soliciting support for his position. He wants you to attend the board meeting and speak in favor of his stand. There is also going to be a proposal presented for a bilingual/bicultural education program the same evening. What will you do? (Choose one)

A. ( ) stay home

B. ( ) go to the meeting and propose to organize a bilingual/bicultural class to meet after school in your name.

C. ( ) go to the meeting, but don't publicly support either side

D. ( ) go to the meeting and announce that you propose to organize your neighbors to tutor students so that they can learn to speak English

E. ( ) support the superintendent at the meeting

F. ( ) go to the meeting and support the proposal for bilingual/bicultural education

10. Consider the following statement, "Anyone, who really wants to succeed in America can do it!" Which one of the following statements most closely conveys the meaning you get from the above statement.

A. ( ) The American society allows opportunities for all, without respect to race, creed, sex or religion to achieve unlimited success.

B. ( ) All individuals have capabilities and skill potentials that can be developed.

C. ( ) Some people are inherently more capable than others and will be able to succeed while others fail.

11. "A woman's place is in the home raising children, preparing meals, keeping house and being a helpmate!" (Check one)

Strongly Disagree	Disagree	Agree	Strongly Agree
( )	( )	( )	( )

12. "America is a melting pot and all of us should work hard to eliminate our differences in language, dress, diets, ethics and social patterns so that we can be strong and indivisible as a nation."

Strongly Agree	Agree	Disagree	Strongly Disagree
( )	( )	( )	( )

13 "America is a salad bowl and all racial and ethnic groups are different ingredients of that salad. They are each uniquely distinct and the different languages, diets, dress, ethics and social patterns contribute to form a rich culture that can be shared by all."

Strongly Agree	Agree	Disagree	Strongly Disagree
( )	( )	( )	( )

APPENDIX C

CULTURAL AWARENESS BIBLIOGRAPHY

A. LITERATURE BIBLIOGRAPHY

POVERTY: AN ANNOTATED BIBLIOGRAPHY FOR ADULT BASIC EDUCATION TEACHERS, Ernestine H. Thompson, Georgia Univ., 1970.

This publication makes available to ABE teachers and supporting personnel, a guide to the literature which can develop deeper appreciation and understanding of their clientele - the disadvantaged. This annotated bibliography of works on poverty and matters relating to poverty contains 205 entries. It is divided into the following sections: Face of Poverty, People of Poverty, Psychology of Poverty, Dynamics of Poverty, Urbanization of Poverty, and Abolition of Poverty.

RESEARCH AND INVESTIGATION IN ADULT EDUCATION; 1971 ANNUAL REGISTER, Stanley M. Grabowski, Ed., Adult Education Association of U.S.A., Washington, D.C., 1971.

An annotated bibliography, this publication includes 578 items of research or investigation in adult education, most of which are dated 1970 or 1971. They cover adult learning characteristics, program planning and administration, learning environments, instructional methods, curriculum materials and instructional devices, personnel and staffing, education of particular groups, program areas, professional and technical continuing education, management and supervisory development, labor education, occupational training, institutional sponsors, and international perspectives in adult education.

WHY CAN'T THEY BE LIKE US? FACTS AND FALLACIES ABOUT ETHNIC DIFFERENCES AND GROUP CONFLICTS IN AMERICA. PAMPHLET SERIES, NUMBER 12, Andrew M. Greeley, American Jewish Committee, New York, N.Y., 1969.

This book focuses on a position contrary to the melting pot theory: namely, that group identity persists in America today. Discussed are the nature of ethnicity, the origins of various ethnic groups, the assimilation rate of ethnic groups, competition between ethnic groups, group differences, and the future of ethnic groups. The author distinguishes between cultural and structural assimilation, presents a thesis for the developmental process which may be common to all ethnic groups, and concludes by suggesting new ways in which American politics may deal with the problem of ethnicity in the next decade.

PREVENTING DROPOUTS IN ADULT BASIC EDUCATION. RESEARCH TO PRACTICE SERIES, Don F. Seaman, Florida State Univ., Tallahassee Dept. of Adult Education, 1971.

Reasons given by Adult Basic Education (ABE) students for leaving the program are interpreted and discussed, and implications for the ABE program are suggested. The reasons are classified into four categories: environment, physiology, wants and goals, and past experiences. The chief reasons given for dropping out in relation to the ABE program environment were: class centers are not conveniently located; students in one-parent families find it difficult to attend classes regularly; ABE class schedules are too rigid; class locations are sometimes not conducive to the students' personal safety; and classes are too large. As to physiological factors, student dropouts felt that the ABE program did not provide health-related services and that classes were held when the students were too tired to attend. Reasons related to the wants and goals of the students were that students are recruited into the ABE program without their being adequately informed as to what the program can do for them, and that the ABE program does not provide job-related training. The past experiences that students related to dropping out were: a dislike of testing procedures in the ABE program; learning materials were too childish and uninteresting, disinterest of the ABE teachers in their students; methods used by ABE teachers in class that cause the student embarassment; no clear indication by teachers of what is expected by the students in their classwork; lack of adequate feedback by the teachers; and inadequate counseling. Eight references for additional study are provided.

KNOWING AND UNDERSTANDING THE SOCIALLY DISADVANTAGED ETHNIC MINORITY GROUPS, Staten W. Webster, International Textbook Co., Scranton, Pa., 1972.

This collection of essays deals with those ethnic minority groups which can be classified as being among the socially disadvantaged in America. Here, the socially disadvantaged are described as persons or groups whose chances for the complete maximization of their talents or potentials are limited by societal factors related to poverty and/or race, caste, or class attitudes and practices. Herein are discussed five non-Anglo ethnic minority groups. These groups have been selected primarily because of two reasons: (1) They are the largest and most identifiable of our socially disadvantaged minority groups; and (2) these are the groups whose quests for social justice have and continue to have significant importance for all Americans. The groups covered are Black Americans, Mexican Americans, Puerto Rican Americans, American Indians,

and Japanese and Chinese Americans. The book is divided into four sections; each section begins with a brief introduction, followed by a photo-illustrated interview, which took place between the editor and a person who was a member of the group treated in that section. The author hopes that the sections in this book will help readers become more knowledgeable of the backgrounds, problems and lifestyles of selected ethnic minority groups.

A MOSAIC OF AMERICA'S ETHNIC MINORITIES, Donald Keith Fellows, John Wiley & Sons, Inc., 605 Third Avenue, New York, N.Y., 1972.

In this approach to an understanding of America's ethnic minorities, the most important concern is with the interaction between these various culture groups and the dominant, white society. Six of America's principal ethnic minorities have been considered: Blacks, Mexicans, Indians, Chinese, Japanese, and Puerto Ricans. In each case, the same procedure was followed to determine the roles they have played in the development of today's American culture. The material presented is to be considered as a "starting point" for one who is interested in further research. The line of inquiry was set up in this manner: firstly, the historical and cultural background of the minority was covered briefly, secondly, what were the circumstances under which the ethnic group first came to America, and then spread out?; thirdly, what is their religious background?; fourthly, what are the signs of the visible imprint of this ethnic minority and its culture elements upon the culture and cultural landscape of the United States?; and, finally, what role will this ethnic minority play in the future economic, political, social, and religious life of the United States?

EVOLVING PATTERNS OF ETHNICITY IN AMERICAN LIFE, Paul Peachey, Ed., and Rita Mudd, Ed., National Center for Urban Ethnic Affairs, Washington, D.C., 1971.

The papers in this volume are based on presentations made to the Workshop on Urban Ethnic Community Development held in June 1970, at the Catholic University of America and sponsored by the Urban Task Force of the United States Catholic Conference. Robert Janes summarizes and updates the account of the nature and role of ethnic groups in American history. Richard Scammon, using one of the important indicators of ethnicity, namely voting patterns, points to both persistence and change in ethnicity in American life. Turning to the social psychological side, Otto von Mering underscores the positive function of ethnicity in identity formation, as well

as the distortions and stereotypes which readily emerge in inter-group relations. Finally, Richard Kolm advances some propositions concerning the meaning of ethnicity, which pose two general types of questions: (1) what is the general nature of ethnicity in the United States, particularly with regard to values? (2) is cultural diversity or cultural pluralism in American society feasible and viable?

CULTURAL COMMUNICATIONS, Jose Armas, Paper presented at the Sixth Annual TESOL Convention, Washington, D.C., March 1, 1972.

It is too often taken for granted that the communication process with culturally different children takes place as readily as it might with children from Anglo cultures. Most teachers receive training in verbal and formal communication skills; children come to school with nonverbal and informal communication skills. This initially can create problems of communication break-down. To complicate the situation, nonverbal messages that do not support verbal communication messages assure communication break-down. This paper proposes cultural differences as the number one consideration for the school when it deals with children from different cultures and provides recommendations for teachers, curriculum, and community on affecting the change required to meet the educational needs of the culturally different child.

IN THEIR PLACE: WHITE AMERICA DEFINES HER MINORITIES, 1850-1950, Lewis H. Carlson, Ed., and George A. Colburn, Ed., John Wiley & Sons, Inc., 605 Third Avenue, New York, N.Y., 1972.

This sourcebook includes addresses by American Presidents, speeches by Congressmen and Senators, decisions by the U.S. Supreme Court, and articles in prestigious scholarly journals, population fiction, and mass-circulation magazines, which were sampled over a 100-year period from 1850 to 1950. Each of seven parts discusses such topics as the image of the particular group in literature, scientists and the group, the legal status of such groups, and the segregation of the groups from "mainstream" American life. Part I discusses the American Indians; Part II the Afro-Americans; Part III the Chicanos; Part IV, the Chinese Americans, Part V, Japanese-Americans, Part VI, Jewish-Americans; and, Part VII, the Anglo-Saxon and the new immigrant. A list of selected readings is included.

FACILITATING LEARNING THROUGH THE USE OF SUPPORTIVE SERVICES IN ADULT BASIC EDUCATION. RESEARCH TO PRACTICE SERIES, Myra G. Ashley and Gary F. Norsworthy, Florida

State Univ., Tallahassee Dept. of Adult Education, 1971.

Supportive community services that aid in the Adult Basic Education (ABE) student's learning process by meeting the student's needs are discussed. Major needs and services are presented under the following four categories: health (psychological), health (physiological), occupational services and legal and financial services. Ten references for additional study are provided. (For related documents, see AC 014 525-533).

PERCEPTION OF SELF AND OTHERS AS A FUNCTION OF ETHNIC GROUP MEMBERSHIP, James G. Cooper, New Mexico Univ., Albuquerque, 1971.

The self-images of 407 Anglo American, 157 American Indian, 300 Mexican American, and 52 Negro rural high school students in New Mexico and Texas were compared in this study. Data from an 11-item semantic differential test were grouped in terms of 3 subsets: perceptions of self, feelings about school, and social variables. Although it had been expected that the study would reveal strong perceptions of self among the Anglo Americans and weak self-concepts among the ethnic minorities, the data revealed that each ethnic group saw itself in favorable light and saw the other groups less favorably.

HOW TO TALK WITH PEOPLE OF OTHER RACES, ETHNIC GROUPS, AND CULTURES, Arthur L. Smith and Others, Trans-Ethnic Education/Communication Foundation, Los Angeles, Calif., 1971.

This monograph is written from the inter-disciplinary/intercultural perspectives of a black communications expert, a Chicano (Mexican American) sociologist, and a white educational innovator. It presents a discussion of the basic problems and positive features of communication across racial, ethnic, and cultural boundaries. It first considers why we need trans-racial communications at all, then moves to a discussion of the fundamentals of transracial communication--attitudes behind words, the sizing-up process, stereotypes, and accepting each other's humanness. The next sections consider how cultures can affect this communication, and specific examples such as differing concepts of time, and dissimilar attitudes about the family. The practice of labeling Spanish speaking students as Educable Mental Retardates is treated in the "Parable of the EMR" which intertwines the Spanish and the English languages. Finally, some guidelines for better communication across these boundaries are outlined. A short list of references is included.

TRANSRACIAL COMMUNICATION, Arthur L. Smith, Prentice-Hall, Inc., Englewood Cliffs, N.J. 1973.

This book explores and explains communication among different racial groups within the scope of existing communication theory. Following a brief introduction, chapters cover "Directions in Transracial Communication" (definitions, processes, structurization, and purpose); "Culture and Transracial Communication" (a viewpoint on culture, time, family, black language styles, functions of black language, and an approach to intervention); "Structure of Transracial Communication" (form and content, qualities affecting structure); "A Model of Transracial Communication" (universal context, ethnic perspective, and initiator); "Elements of Transracial Noise" (control beliefs, stereotypes, lack of basic skills, and inadequate perception).

ALBUQUERQUE POLICE DEPARTMENT, RACE AND CULTURAL RELATIONS TRAINING: EVALUATION REPORT, New Mexico Univ., Albuquerque Inst. for Social Research and Development, 1972.

Seminars conducted for 90 officers were evaluated by personal observation of the seminars in progress and by a comparison of seminar participants and non-participants. The evaluation revealed that the initial strong impact of the seminars tended to dissipate rather quickly over time. Other major findings were that seminar participants tended to perceive greater negativism, hostility, and dissatisfaction toward police among minority groups and other segments of the community and appeared more attuned to socioeconomic factors affecting the city's crime problems.

AMERICAN CULTURAL PATTERNS: A CROSS-CULTURAL PERSPECTIVE, E.C. Stewart, Pittsburgh Univ., 1971.

The objective of this report is to supply a perspective on some of the cross-cultural problems encountered by American advisors, academicians and technicians overseas or by Americans working in an intercultural mileau in the U.S. Part I presents a conceptualization and description of the cross cultural problems and discusses the concepts of patterns of thinking, assumptions and values. Part II delineates and compares American patterns of thinking in the educational context; concepts such as style, language and dichotomies and explanations are discussed. In Part III substantive descriptions of American assumptions and values are provided. Each chapter deals with one of the following topics (which may be seen as the individual components of a cultural pattern or system of assumptions and values):

form of activity, form of relation to others, perception of the world, and perception of the self. Part IV records some of the consequences of the cultural differences in the face to face interaction between Americans and their counterparts. The theme of relativity of assumptions and values is stressed throughout the report by presenting American cultural characteristics in conjunction with variations from other cultures or from American culture itself.

EFFECTS OF CULTURAL MARGINALITY ON EDUCATION AND PERSONALITY, Manuel Ramirez, III, Southwestern Cooperative Educational Lab., Albuquerque, New Mexico, 1970.

A review of the literature, this report concerns itself with the identification of the Mexican American with his ethnic group as an asset or a liability. Examining the relationship of cultural marginality to education, personality, and attitudes, the author points out a need for additional research in this area (i.e., longitudinal studies concerned with how milieu and socioeconomic class relate to the effects of acculturation on personality and education, and studies of family dynamics). Included are 9 references.

B. FILMS, FILMSTRIP BIBLIOGRAPHY

PART I

A Bibliography Of AV Materials On Trans-Ethnic Understanding

FILMS/FILMSTRIPS

THE BALLAD OF CROWFOOT, 10 minutes, 16mm, black and white, sound
McGraw-Hill Contemporary Films, 1970
1221 Avenue of the Americas
New York, New York 10020

"Recalls some of the tragic incidents suffered by Indian people at the ends of the white man."

Recommended because it articulates the basic barriers that need to be overcome before effective communication can take place with Native Americans.

DIFFERENT, Filmstrip with cassette
Mass Media
1216 N. Charles Street
Baltimore, Maryland 21218 Rental cost: $12.50

"Attractively presented allegory about a land called Alike, where a 'normal' citizen has to take the place of three different people before he learns that he himself is their persecutor and that they are all parts of himself."

Recommended for use in small group discussions, helps individuals to explore unfamiliar aspects of their own personalities.

THE FENCE, 7 minutes, 16mm, color, sound
BFA Educational Media, 1969
211 Michigan Avenue
Santa Monica, California 90404

"Animated allegory illustrates the consequences of a single inconsiderate act. A man throws rubbish into his neighbor's yard, retaliatory exchanges follow until house and yard are demolished. A flashback to the original scene portrays the alternative--instead of rubbish, a flower is thrown over the fence. No narration."

Recommended for group planning sessions where alternative strategies and future planning are desired.

GET IN ALL TOGETHER, 30 minutes, 16mm, color, sound
Social Rehabilitation Service (DHEW)
National Audiovisual Center, Title No. 002097
Washington, D.C. 20409 Sale price: $113.50

"Examines the John F. Kennedy School and Community Center in Atlanta serving a large inner city Black population, and the Services-Access System in Peoria, Illinois, serving both urban and rural clients in a three county area; focuses on how coordinated agency arrangements can help the individual and his family reach the goal of self-sufficiency."

GUIDANCE: DOES COLOR REALLY MAKE A DIFFERENCE? 11 minutes, color, sound
AIMS Instruction Media
P. O. Box 1010
Hollywood, California 90028

"Several sequences are presented wherein ethnic origins are identified, but different colors are presented in varying hostile actions; the viewer is led to believe that these actions have no bearing or relationship to ethnic origin. Conclusions are left completely to the audience. Minimal narration."

Recommended for use as "ice breakers" in large group discussions; encourages individuals to speak up and "interpret" their views through the visual imagery.

HEY DOC!! 25 minutes, color, 16mm, sound
Carousel Films, 1970
1501 Broadway
New York, New York 10036

"A black physician who is medical advisor, confessor and friend to North Philadelphia's ghetto; spotlights the lives of the addicted, the aged and the angry."

Recommended as an excellent insight into the problems of black and poor ghetto residents. Helps the ABE instructor gain an appreciation for the problems of some of his students outside of class.

LOST AND FOUND, 29 minutes, 16mm, sound, color
United States Department of Labor
National Audiovisual Center, Title No. 000392
Washington, D.C. 20402 Rental cost: $12.50

"Illustrates work with drop-outs and ghetto youths in the Job Corps Camps to develop their skills through specialized training; provides instructors, know-how, and continual counseling leading to good-paying jobs."

Recommended for models in teaching styles and behavior when dealing with individuals who have dropped-out of public school system; valuable lesson for ABE instructors.

LUCY, 30 minutes, 16mm, color, sound
Pictural Films Distribution Corporation
43 West 16th Street
New York, New York 10011

"Lucy is the story of an unwed, pregnant sixteen-year-old Puerto Rican girl. She decides against having an abortion, and spends the rest of the film exploring the options open to her as the mother of an illegitimate child."

Recommended for AE and ABE instructors.

A NEW FOCUS ON OPPORTUNITY, 26 minutes, 16mm, color, sound
Inter-Agency Committee on Mexican-American Affairs
1800 G Street, N.W.
Washington, D.C. 20506

"Color documentary shows the approaches of Vista-workers to families needing help. The strangeness, the resistance, the slow development of trust and eventual cooperation and success are brought out in a most realistic fashion."

THE SALAZAR FAMILY: A LOOK AT POVERTY, 14 minutes, 16mm, black and white, sound
University of California Extension Media Center
2223 Fulton Street
Berkeley, California 94720

"A documentary look at a low-income family of Spanish-speaking origin in Utah. The family is shown through its encounters with school, social workers, juvenile authorities, employment and rehabilitation agencies."

TO BE SOMEBODY, 35 minutes, 16mm, color, sound
Atlantis Productions, Inc.
1252 La Granada Drive
Thousand Oaks, California 91360

"Presents very real problems faced by many young Mexican Americans whose luck in finding jobs is affected by the failure of the U.S. Public Schools to meet their unique needs; designed principally for training personnel counselors."

UNDERSTAND PREJUDICE, Filmstrips with cassette (carousel slides)
Mass Media
1216 N. Charles Street
Baltimore, Maryland 21218 (Filmstrip: $40.00, Slide $95.00)

"By the stress upon fact rather than opinion, the dynamics of prejudice are uncovered: the why, the how, the effects, and the antidote."

Recommended as a good foundation piece for any discussion on racial prejudice; the facts will encourage a more genuine interchange of ideas.

VIDEOTAPES/CASSETTES

AMERICA: CULTURALLY SPEAKING, 20 minutes, 2 inch videotape
Great Plains Instructional TV Library
University of Nebraska
P. O. Box 80669
Lincoln, Nebraska 68501

"Deals with important contributions American Negroes have made in broad fields of cultural heritage."

AMERICAN CULTURE: RICH OR POOR, 30 minutes, black and white, 1 inch videotape
University of Michigan TV Center, 1967
310 Maynard Street
Ann Arbor, Michigan 48104

"Discusses strengths and weaknesses of American culture."

AMERICAN INDIAN: HARMONY AND DISCORD, cassettes, six in the series
Mass Media
1216 N. Charles Street
Baltimore, Maryland 21218 ($49.50)

"The viewpoints, value judgements about the white man's culture, and the intimate feelings of four American Indians are set forth, providing a unique opportunity to get in touch with America's most neglected minority group."

Recommended as a good source for understanding Native American concerns and the basis for white reactions to their problems.

ASIAN AMERICAN HERITAGE, 21 minutes, black and white, 2 inch videotape
Great Plains Instructional TV Library
University of Nebraska
P. O. Box 80669
Lincoln, Nebraska 68501

"Introduces the many aspects of a rich heritage that has become blended into the American way of life."

Recommended as an excellent resource for AE instructors working with Asian Americans.

BLACK AND WHITE: UPTIGHT, 35 minutes, black and white, 3/4 inch videocassette
BFA Educational Media, 1972
2211 Michigan Avenue
Santa Monica, California 90404

"Explores the myths that perpetuate prejudice against black people in society and the subtle ways that hate is learned; encourages the viewer to look far more closely at his own attitudes of injustice and prejudice."

COMMUNICATION: TALKING AND LISTENING, 30 minutes, black and white, 2 inch videotape
Great Plains Instructional TV Library
University of Nebraska
P. O. Box 80669
Lincoln, Nebraska 68501

Recommended for use in communications workshops, helps set the attitude necessary to improve subsequent communications efforts.

CRUCIBLE OF THE CLASSROOM: A SERIES, 2 inch videotape
KQED-TV, 1970
Bay Area Educational Television
525 4th Street
San Francisco, California 94107

"Covers the problems and issues relevant to human relations, using various techniques of communication, i.e., simulated incidents, role playing and interview."

Titles: Problems of Authority and Control, 20 minutes
Problems of Communication and Mutual Concern, 20 minutes
Problems of Human Relations, 20 minutes

CULTURAL UNDERSTANDING: A SERIES, 30 minutes each title, 2 inch videotape
Great Plains Instructional TV Library
University of Nebraska
P. O. Box 80669
Lincoln, Nebraska 68501

"Establishes an increased understanding of the cultural heritage, attitudes and contributions of four minority ethnic groups in the U.S.: Asian Americans, American Indians, Spanish Americans and blacks."

Titles: America--Culturally Speaking
Asian American Heritage
Hispanic Heritage
Sources of Understanding
Understanding for the Future

EFFECTIVE COMMUNICATION: A SERIES, 24 minutes each title, 3/4 inch videotape
BNA Films
Bureau of National Affairs, Inc.
5615 Fishers Lane
Rockville, Maryland 20852

"Explains how to overcome the obstacles to communication at every organizational level."

Titles: Avoiding Communication Breakdown
Changing Attitudes Through Communication
Meanings are in People

EVERYBODY'S PREJUDICED, 21 minutes, black and white, 3/4 inch videocassette
Motorola Incorporated, Education and Training Products, 1972
4545 W. Augusta Boulevard
Chicago, Illinois 6065

"Offers examples of prejudice that everyone can recognize and emphasizes the use of the term ... other than racial connotations."

PREJUDICE, 20 minutes, color, 1 inch videotape
National Instructional TV Center
Box A
Bloomington, Indiana 47401

"Presents scenes on the effects of prejudice and negative attitudes and behavior; describes problems in housing, employment and relations within and between groups."

THINGS WE CAN UNTIE, 20 minutes, color, 1 inch videotape
National Instructional TV Center
Box A
Bloomington, Indiana 47401

"Considers the failure to transfer goodwill from one situation to another; illustrates the disparities between human intentions and actions in regard to prejudice."

WHERE IS THE RACE? 20 minutes, color, 1 inch videotape
National Instructional TV Center
Box A
Bloomington, Indiana 47401

"Examines the many incorrect and humorous notions about the origins of the races and introduces scientific evidence pertinent to a rational discussion of race."

WHY ARE PEOPLE PREJUDICED? 30 minutes, color, 2 inch videotape
Great Plains Instructional TV Library
University of Nebraska
P. O. Box 80669
Lincoln, Nebraska 68501

"Discusses the meaning of the concept of prejudice and shows the various ways in which prejudice can manifest itself."

PART II

Subject Guide To AV Materials On Trans-Ethnic Understanding

ETHNIC GROUPS

Afro-American

AMERICA: CULTURALLY SPEAKING, 30 minutes, 2 inch videotape

CULTURAL UNDERSTANDINGS: A SERIES, 30 minutes each title, 2 inch videotape

HEY DOC!! 25 minutes, color, 16mm, sound

Asian American

ASIAN AMERICAN HERITAGE, 30 minutes, black and white, 2 inch videotape

CULTURAL UNDERSTANDINGS: A SERIES, 30 minutes each title, 2 inch videotape

Mexican American

CULTURAL UNDERSTANDINGS: A SERIES, 30 minutes each title, 2 inch videotape

Native American

AMERICAN INDIAN: HARMONY AND DISCORD, cassettes, six in the series

THE BALLAD OF CROWFOOT, 10 minutes, black and white, 16mm, sound

CULTURAL UNDERSTANDINGS: A SERIES, 30 minutes each title, 2 inch videotape

CULTURAL MISUNDERSTANDING

AMERICA: CULTURALLY SPEAKING, 30 minutes, 2 inch videotape

AMERICAN CULTURE: RICH OR POOR, 30 minutes, black and white, 1 inch videotape

AMERICAN INDIAN: HARMONY AND DISCORD, cassettes, six in the series

ASIAN AMERICAN HERITAGE, 30 minutes, black and white, 2 inch videotape

THE BALLAD OF CROWFOOT, 10 minutes, black and white, 16mm, sound

BLACK AND WHITE: UPTIGHT, 35 minutes, black and white, 3/4 inch videocassettee

GUIDANCE: DOES COLOR REALLY MAKE A DIFFERENCE? 11 minutes, color, 16mm, sound

HUMAN RELATIONS AND INTERPERSONAL COMMUNICATIONS

ACCEPTANCE, 6 minutes, color, 16mm, sound

BLACK AND WHITE: UPTIGHT, 35 minutes, black and white, 3/4 inch videocassette

COMMUNICATION: TALKING AND LISTENING, 30 minutes, black and white, 2 inch videotape

CRUCIBLE OF THE CLASSROOM: A SERIES, 20 minutes each title, 2 inch videotape

CULTURAL UNDERSTANDINGS: A SERIES, 30 minutes each title, 2 inch videotape

DIFFERENT, Filmstrip with cassette

EFFECTIVE COMMUNICATION: A SERIES, 24 minutes each title, 3/4 inch videocassette

EVERYBODY'S PREJUDICED, 20 minutes, black and white, 3/4 inch videocassette

HUMAN RELATIONS AND INTERPERSONAL COMMUNICATIONS (Cont'd)

THE FENCE, 7 minutes, color, 16mm, sound

GUIDANCE: DOES COLOR REALLY MAKE A DIFFERENCE?

HEY DOC!! 25 minutes, color, 16mm, sound

THINGS WE CAN UNTIE, 20 minutes, color, 1 inch videotape

UNDERSTAND PREJUDICE, Filmstrips with cassette, carousel slides

WHY ARE PEOPLE PREJUDICED? 30 minutes, color, 2 inch videotape

PREJUDICE AND INTOLERANCE

AMERICAN CULTURE: RICH OR POOR, 30 minutes, black and white, 1 inch videotape

AMERICAN INDIAN: HARMONY AND DISCORD, cassettes, six in the series

BECAUSE THAT'S MY WAY, 60 minutes, color, 2 inch videotape

BLACK AND WHITE: UPTIGHT, 35 minutes, black and white, 3/4 inch videocassette

THE BALLAD OF CROWFOOT, 10 minutes, black and white, 16mm, sound

DIFFERENT, Filmstrip with cassette

EVERYBODY'S PREJUDICED, 20 minutes, black and white, 3/4 inch videocassette

THE FENCE, 7 minutes, color, 16mm, sound

GUIDANCE: DOES COLOR REALLY MAKE A DIFFERENCE? 11 minutes, color, 16mm, sound

GUIDANCE: WORKING WITH OTHERS, 10 minutes, color, 16mm, sound

PREJUDICE AND INTOLERANCE (Cont'd)

HEY DOC!! 25 minutes, color, 16mm, sound

PREJUDICE, 20 minutes, color, 1 inch videotape

THINGS WE CAN UNTIE, 20 minutes, color, 1 inch videotape

UNDERSTAND PREJUDICE, Filmstrips with cassette, carousel slides

WHERE IS THE RACE? 20 minutes, color, 1 inch videotape

WHY ARE PEOPLE PREJUDICED? 30 minutes, color, 2 inch videotape

RACIAL CONFLICTS

AMERICAN INDIAN: HARMONY AND DISCORD, cassettes, six in the series

THE BALLAD OF CROWFOOT, 10 minutes, black and white, 16mm, sound

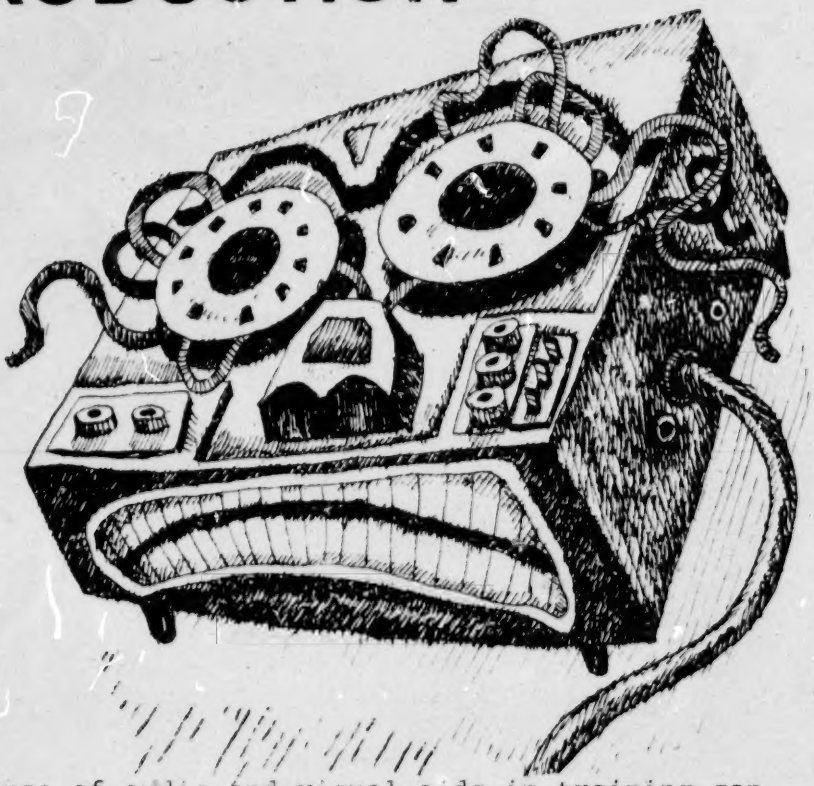
BLACK AND WHITE: UPTIGHT, 35 minutes, black and white, 3/4 inch videocassettee

PREJUDICE, 20 minutes, color, 1 inch videotape

APPENDIX D

GUIDE TO EFFECTIVE USE OF AUDIO-VISUALS

INTRODUCTION



The effective use of audio and visual aids in training can provide that extra touch of "spiffiness" to a presentation, helping to make teaching points clear and relevant. On the other hand, poorly thought out and/or prepared materials can be a source of distraction and irritation that merely hinders a presentation and confuses participants (and sometimes trainers.)

This booklet is designed for use as an adjunct to a training session on the use of audio and visual aids. Space is allowed on each page for additional notes during discussion.

FILMS & FILMSTRIPS

Films and filmstrips are often misused or ignored since they were not specifically designed to fit into the trainer's regular presentation. They can be most helpful in presenting a concept as well as introducing a change of pace in training. When using a projector which allows the film to be stopped but not turned off, a good trainer, utilizing a variety of techniques (pre-film assignments, outlining, etc.) can greatly enhance a session.

STRENGTHS

1. Obviously a professionally-prepared visual presentation of key concepts is helpful.
2. Diversion from regular training method.
3. Conveys issue with both information and attitudinal impact.
4. Can serve variety of training purposes: stop film for discussion and decision, etc.

WEAKNESSES

1. Require pre-reviewing and outlining.
2. Filmstrips necessitate darkening the room and make note-taking and trainer-visibility (and use of coordinated visuals) difficult.
3. Tendency to play films straight through, thus losing some key points.
4. Sometimes difficult to translate from specifics of film to generalized teaching point.

NOTES:

The most widely used training aid today is undoubtedly the flip chart. As a result, it is also probably the most misused.

A flip chart prepared beforehand can be of great assistance to the trainer, keeping him on track, while at the same time giving participants a ready-made outline to copy down and add to.

Using the flip chart during a presentation is very similar to the use of a chalkboard, with the added bonus of retaining information rather than erasing it to be lost in dust.

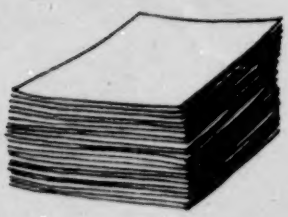
STRENGTHS

1. Easy to use, light, movable and easy to transport.
2. Fast means of recording immediate data, excellent for participant use in small group work.
3. A variety of colors of markers available to add interest.
4. Provides focus for discussion by having key words visible.
5. Can present customized comments like cartoon or specific CAA data.

WEAKNESSES

1. Easy to misuse: too much or not enough detail, etc.
2. Requires a good printing or writing hand.
3. Pre-prepared charts take time.
4. Easilt destroyed or ripped-off.

Handouts



Hand-out written materials are relatively easy to prepare and to distribute, but are not always properly utilized to maximize their effect. Decisions must be made as to when to provide materials, how long to allow for reading or scanning and how much detail to go into following distribution -- all of which depends on the material itself. The trainer should take time to carefully edit and "clean up" -- take out unnecessary verbage -- hand-outs, and to give time to attractive format.

STRENGTHS

1. Much material can be given to add information, analysis and opinion to a presentation.
2. Frees participants from note-taking; allows them to concentrate on immediate subject.
3. Material can reinforce session presentation and become a back-home resource.

WEAKNESSES

1. Takes time to prepare well-edited, pleasant to read hand-outs.
2. Tendency to expect participants to read more than they probably will.
3. Difficult to set reading time because of different levels of reading ability.
4. Temptation for trainer to use only the material in hand-out; reading it back, etc.

NOTES:

OVERHEAD PROJECTOR

This machine is one of the most versatile and effective in the field of visual presentations (no, we don't own stock in Thermofax). When properly used, an overhead projector can drive home virtually every point a trainer wishes to make. It can be used to present pre-prepared transparencies or as an acetate chalkboard.

STRENGTHS

1. Transparencies can be very professional and clear and reusable and Xeroxable.
2. Lights can be left on and a pencil used for a pointer, allowing participants to take notes and/or stay awake.
3. Trainer is always facing the group.
4. Teaching points can be made in groupings by using the over-lay method.
5. Has all the advantages of a chalkboard plus retention of information written on plastic sheet which can be rolled back when needed.

WEAKNESSES

1. Trainer must write legibly and keep track of where materials are on screen (getting acquainted with machine and materials beforehand is essential.)
2. Need a graphic artist to make good pre-prepared over-lays.
3. Can get scratched.
4. Requires small muscle control in hands to make over-lay,etc.

NOTES:

SLIDES

While the making of slides is very time consuming, what with preparing outline, composing materials and subjects for photographing and writing presentation to fit the final subject, it can be highly effective and add needed color to concepts. Having good equipment available is essential. Slides can be used to develop good multimedia display with combinations of several slides, slides and movies, etc. Slides are also available from the Library of Congress and National Archives.

STRENGTHS

1. Visual demonstration adds interest.
2. Effective to add emotional (attitudinal) impact to a subject.
3. Once developed, session can be re-run easily.
4. Photo can offer specific example of concept in implementation, etc.
5. Slides must clearly relate to session objective; effect of slide can detract from objective unless well chosen and used.

WEAKNESSES

1. Room must be darkened.
2. Preparation time extensive in selecting, sequencing, adding written material, music, etc.

NOTES: